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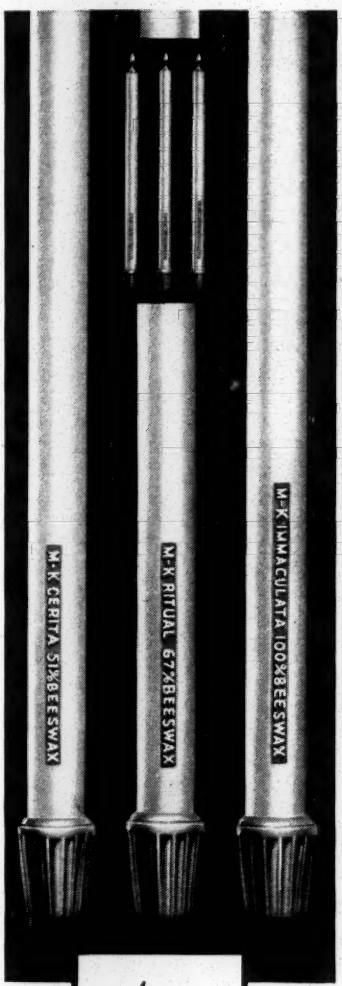

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THE HOLY OFFICE *MONITUM* ON THE TEACHING OF SCRIPTURE

The recent *Monitum* to biblical scholars issued by the Holy Office brings readily to mind the thought of the solicitude of Holy Mother Church for the purity of doctrine and the safety of Her children. Undoubtedly many will interpret the monitum as a slap on the wrist to those who tend to stray too far to the left in the search of innovation and novelty. The monitum was certainly that, but it was also much more. It was an unusually strong directive designed to reestablish a more prudent caution in the field of exegesis where the danger of novelty is all too evident and where a misguided step can lead to disaster. The customary prudence in matters so delicate has been lost in some quarters where a questionable enthusiasm for the new has led to an oversight or abandonment of what is old and solid. The monitum has proved again that the biblical scholar will be only as proficient in Sacred Scripture as he is proficient in dogmatic theology. Risking the wrath of my fellow biblicists, I make bold to state that in recent years we have tended to place the shoe on the other foot. Since the field of Sacred Scripture is no man's private domain we should study the monitum and apply its lessons to ourselves. The Holy Office has given us an opportunity for searching our souls. It has refocused research for those whose eyes are temporarily myopic.

The grass root dissatisfaction with both the technical and the popular presentation of recent scriptural studies has been growing apace. A remarkable lack of prudence on the part of some teachers has been very evident to those who have the office of the care of souls. Incidents of confusion, doubt and shakened faith have caused concern about what the young curate has been taught in the seminary. In defense of the curate it might be stated that the pastor in many instances was a priest before the curate was born and that scriptural studies have advanced remarkably in the intervening years. Nonetheless, some young priests have either stretched or shattered their prudence in presenting biblical material. A zealous enthusiasm is a poor substitute for prudence. It still remains true that certain areas of intellectual activity should be reserved for the treading of competent angels. The mimeographed notes of the

majority of professors of Sacred Scripture should be stored in the young priest's desk and consulted when circumstances demand or when Junior Clergy examinations threaten. Then they should be taken out, read, digested properly and returned to their place. Our people are not theologians and their minds should not be bogged down with the perplexing questions that challenge the professorial minds. They should be given certain, solid material in the area of the intellect, just as they are in the area of the will. People with the capacity for fine distinctions are rare and can be treated according to their abilities. None should draw the conclusion that such a stand is anti-intellectual. It is simply prudence, tact or common sense. The young curate would do well to leave abstruse questions behind him in the rectory where they can enliven a dull meal or hone the minds of his fellow priests. Generally, the "working" priest has handled the Scriptures well. It remains to be seen if the "professional" has done the same.

Within recent years scriptural articles have appeared in abundance. Few theological conferences have been held without at least veiled references to the Dead Sea scroll material. Bibles have multiplied in marvelous fashion and family bible reading has become common. So much interest has been fostered recently that the trend has become what some term the Biblical Movement. Interest in the liturgy prompted by the encyclical *Mediator Dei* has given it added impetus. The arrival of the monitum of the Holy Office has been providential, for the time was ripe for the prudent counsel of the Church.

At this time one should look to fundamentals for the purpose of reorientation. We would suggest the rereading of the discourses to the bishops by Pope Pius XII on May 31 and Nov. 2, 1954.[1] The Holy Father outlined therein the magisterial, priestly and governing functions of the bishops. Once these truths are set in order, a theologian by profession or a teacher by occupation will find his proper place in the scheme of expounding truth and realize that his office is that of co-operator or collaborator with the hier-

[1] These are the allocutions *Si diligis* and *Magnificate Dominum*. The Latin text and English translation of the former are to be found in *The American Ecclesiastical Review*, CXXXI, 2 (Aug., 1954), 127-37. The English translation of the *Magnificate Dominum* is printed in *AER*, CXXXII, 1 (Jan., 1955), 52-63.

archy. In the earliest days of the Church the teaching function was executed by the bishops who were especially endowed by the Holy Spirit with numerous charisms. As the day of the charism set, the extraordinary manifestations of the Holy Spirit diminished and an economy conforming to the habitual ways of divine providence came into operation. Almighty God then employed the talents of priestly minds collaborating with the successors of Peter and the apostles. This association of priestly work was not simply pastoral or sacramental. It was also strongly catechetic and academic. Long before the scholastics employed the phrase, faith was seeking understanding. The deposit of faith needed elucidation and application to the manifold problems of the nascent Church. The message of the Old Testament veiled both by time and a people with a darkened mind was brought into the sunlight of God's love by the coming of Christ.[2] The mystery of Christ, His person, His redemptive work and the establishment of His kingdom, the Church, became the objects of intense study. Under ordinary circumstances the laborious task very often fell upon the shoulders of the bishops whose native talents and spiritual endowments singularly fitted them for the work.

An examination of any standard patristic textbook will reveal the glories of Latin, Greek and Syrian bishops who performed their magisterial functions through the spoken and written word. The complexities of ecclesiastical government occasioned by the interior and exterior development of the Church, the constant pressure of hostile forces outside and occasional recalcitrants within forged a strong bond between the bishops and the professional theologians, particularly in the area of writing. History has recognized the theological competence of those outside the episcopal ranks and the Church itself has officially declared them Doctors of the Church on the basis of their sanctity, their orthodoxy and the high theological quality of their writings. It should be noted quickly that co-operation with the hierarchy in the magisterial function was the accepted *modus operandi*. The theologians did not consider themselves intellectual mavericks endowed with superior intelligence apart from the general flow of ecclesiastical activity. They operated in a specific area but saw their work as an integral part of an organic whole. At this early stage in the intellectual

[2] Cf. *II Cor.*, 3 : 12-20.

life of the Church the possibility of insular thinking was remote, since theology was not compartmentalized. The function of the so-called scriptural theologian was to read, reread, study, restudy, interpret, reinterpret and write about the sacred text. He was obliged to state what was certain and what was doubtful, to present his findings soberly and exactly and then to present them for the spiritual nourishment of the people of God. Sacred Scripture was for him a golden lode to be mined and its treasures placed in the hands of the Church. These basic thoughts became the norms of the ecclesiastical writers, thus guiding them and enriching the Church. Whenever they have waned because of vanity or other species of human weakness, the people of God have been robbed of their inheritance. The recent monitum has sounded a warning note that some have started to stray from the path and need to reorientate themselves and their thinking.

The return to this former approach to the study and explanation of Sacred Scripture must be accomplished with prudence. Those who are mishandling the Scriptures should be given fair warning that they are treading on dangerous ground. For some a monitum is never sufficient and stronger action must be taken. The Church through the bishops will employ its diligence in such extreme cases and bring offenders to task. Perhaps the monitum will perform its function and separate sheep from goats. Much good will come from it.

HISTORICITY

One particularly distressing section of the monitum concerns the opinions and judgments that "endanger the true, historic and objective truth of the Sacred Scriptures, not only of the Old Testament . . . but also of the New, even as regards the words and deeds of Our Lord." These opinions and judgments flow from erroneous concepts of form criticism and historical method and their nefarious application to the sacred text. The preoccupation with literary form has been the bane of traditional scholars. Undoubtedly, literary forms having parallels in non-biblical material have shed light on the text. Preoccupation with them has been a curse. One is often reminded of the blind man in the darkened room looking for the black cat that is not there. The literary form method of interpreting Scripture, while helpful, is subtly dangerous and should be used almost as an *exception to the rule*. People generally say

what they think and write what they want to convey. Scripture scholars might keep this in mind when reading the text and look to a literary form when the rules of logic and literary interpretation indicate that a literary form might be employed. The appeal to form on any occasion can be a subterfuge for lack of thought and proper diligence.

The reference to history brings immediately to mind the school of Bultmann which seems to take more pleasure in the *pursuit* of truth than in its attainment. Most of the post-reformation errors are found in one place or another in the scriptural odyssey from doubt through numerous opinions back to doubt. Bultmann professed that Christ did not believe that he was the Messias, but that the Messias was created by the primitive Christian community. Bultmann would have the primitive communities construct the canonical gospels and devise an apostolic creed by some sort of wishful thinking.[3] Attempts to confute the claims of Bultmann have led to the acceptance of certain of his views. The adaptations of his biblical theology have found their way into occasional articles which the uninformed have been unable to discern. It is in this particular area that the gravest harm is being done. A word of caution should be given those writing in this area. Once again such Catholic writers should remember their audience, and not portray as true what is in particular cases highly theoretical and most assuredly offensive to pious ears. The tendency to view things artificially and symbolically carries with it the danger of treating historical matters in a less than real fashion. There was nothing unreal about Our Lord and there was nothing artificial about Him. He was a real, concrete, historical character. The events of His life were real, concrete and historical. His death and His resurrection were real, concrete, and historical. Therein lay the mystery. This thought must have made a deep impression on St. John who, with a directness flowing from a real simplicity, wrote:

> I write of what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life.[4]

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[3] Cf. Bultmann, "History and Eschatology in the New Testament," in *New Testament Studies*, I (1954), 5-16, and Benoit, *Exégèse et théologie* (Paris: Les éditions du Cerf, 1961), pp. 62-90.

[4] *I John*, 1:1.

This was the same John who wrote that "the Word was made flesh," and who wrote the last Gospel containing the deeds and words of the "Word made flesh." This intimate connection between the Verbum and the historical account of the Gospel or the words about the Word should not be lost in an exegetical storm blown up by literary forms and historical methodology. This thought is beautifully portrayed in *The Four Gospels,* by Cerfaux:

> And in the Gospel too the word becomes flesh—it is a historical, concrete, factual record of our Lord. And the two are intimately connected. It would have been of no value to us that the Word became flesh if after a few years of his mortal existence we lost contact with him; if all that were left to us were "the Christ of faith." There are people who claim it was the faith of the Church which created the gospels; that the gospels are wonderful legends, pious imaginations in which the Church expressed its devotion to its leader. They then dismantle the solid edifice of the gospels in an attempt to get back to the Christ of history behind the Christ of faith. And when they find that their meddling brings down the building in ruins about their ears, they console themselves with the theory that it is after all faith alone which counts—like people who would have a roof over their heads withing nothing to support it. But the Christ of faith is the Christ of history. It is not the devotion of the Church which produced the gospels, but exactly the opposite—the gospels are the firm foundation of the Church's faith.[5]

The early Christians had more than a passing interest in the biographical accounts of the evangelists. They desired to know Christ as He really was and not as they might construct Him in their imaginations. The alleged transformation in post-apostolic thinking according to the theories of the radical form critics is based upon the rationalistic meanderings of minds intent on creating rather than finding truth. It is coupled with a false historical method fashioned by an arbitrariness born of the need to escape the consequences of accepting the historical Christ.

Much has been written on the value of analyzing ancient literature and its contribution to the understanding of Sacred Scripture. Much more value arises from analyzing the Scriptures as the Word of God. Intelligence and academic background, constant work and experience are not enough. They must be accompanied by a spirit

[5] Cerfaux, *An Historical Introduction to the Four Gospels* (Westminster, Maryland: The Newman Press, 1960), p. xv.

of humility, for the problems of the text can try the keenest minds and the strongest wills. Those engaged in the work of explaining the Word of God need take the advice which St. Augustine directed toward them: "Orent ut intelligant." With a humble, prayerful mind, progress will be made. Without it, scriptural studies will be tedious and practically barren. The biblicist and those who profit from his learning may then proceed with the following thoughts in mind:

1) By reason of the fact of inspiration there is no formal error in Sacred Scripture.

2) Since Scripture is a source of divine revelation, it has been committed to the care and guardianship of the Church.

3) Since tradition is a font of revelation, the unanimous consent of the Fathers of the Church must be considered a norm of interpretation.

4) In parts of Sacred Scripture not defined by the Church and where there is no unanimous consent on the part of the Fathers of the Church, the interpreter should harmonize his conclusions with other elements of divine truth.

5) The New Testament compliments the Old and brings it to fulfillment.

In conclusion it might be well to recall the words of the *Divino Afflante Spiritu*:

> The Sacred Books were not given by God to men to satisfy their curiosity or to provide them with material for study and research, but, as the Apostle observes, in order that these Divine Oracles might "instruct us to salvation, by the faith which is in Christ Jesus" and "that the man of God may be perfect, furnished to every good work." Let priests therefore, who are bound by their office to procure the eternal salvation of the faithful, after they have themselves by diligent study perused the sacred pages and made them their own by prayer and meditations assiduously distribute the heavenly treasures of the divine word by sermons, homilies and exhortations. . . . Let them set forth all this with such eloquence, lucidity and clearness that the faithful may not only be moved and inflamed to reform their lives, but also may conceive in their hearts the greatest veneration for the Sacred Scripture.[6]

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[6] Pius XV, *Divino Afflante Spiritu* (N.C.W.C. edition), par. 49-50.

IS PREACHING MERELY SACRED RHETORIC?

One comes away from an investigation of the history of rhetorical theory with the feeling that Christian preaching is really only a particular type of deliberative oratory. One author even goes so far as to say:

> Sacred Oratory is perhaps the chief branch of General Oratory, but in its art and in the composition of sermons Sacred Oratory does not differ materially from the Civic Oratory of the court and of the legislature. The subject-matter of Sacred Oratory is of course entirely different and is to be gathered from the sources proper to it. . . . The selections, however, and the evaluation of arguments, their arrangement, their adequate expression for an audience, all the details of the art, will be the same for the preacher as for the lawyer, the legislator and for orators in general.[1]

But is this true? Can we pigeon-hole Christian preaching so easily? In short, does such a view of preaching square with its proper nature and purpose?

Correctly understood, Christian preaching has always been the proclamation of the good news of the salvation wrought by Jesus the Messias through His life, death, and resurrection. This good news, the Christian message, has an unique quality, distinguishing it from all other forms of communication. It is revelation! It is not a body of facts to be acknowledged, but a very special kind of truth. The preacher is communicating the Living Word of the Living God; something which is "by no means a dead word, but 'living and long-enduring,' effectual and transforming, a word sharper than any sword opening up mysterious wounds by which life enters into a being hitherto shut in on itself. . . ."[2] The dynamic character of this truth, enlisting the surrender of the man who receives it, results from its relationships with Truth Itself. Ultimately, the faithful are drawn, St. Thomas says, "by the love of that truth which is the Son of God Himself."[3]

The peculiar quality of the Christian message prescribes its mode of communication. The truth involved is supernatural; therefore

[1] Francis P. Donnelly, S.J., *Persuasive Speech* (New York, 1931), p. viii.
[2] Jean Mouroux, *I Believe* (New York, 1959), p. 24.
[3] *In Joannem*, CVI, lect. 5, n. 3.

it cannot be proved. Proof will be quite expedient in the intellectual order. But when there is question of an order that transcends reason, a rational process can hardly be employed. Proof will not serve in the realm of supernatural truth except in a negative capacity; that is, as a means of demonstrating that the revelation is not incompatible with reason. "The preaching of the faith," St. Thomas says, "could not receive confirmation [of its truth] by demonstration and through rational principles, since the truths of the faith are above reason."[4]

If the preacher were dealing with probabilities, if he were concerned with the establishment of a particular course of action or with the gaining of an argumentative victory—then he might employ something like the syllogistic method of arguing. But the fact that preaching is an action that transcends the level of ordinary human discourse rules out the customary argumentative techniques. Preaching deals with revelation. "It has never been," Newman claims," a deduction from what we know; it has ever been an assertion of what we are to believe."[5] Since we cannot prove supernatural truth or demonstrate revelation, something else must be invoked: testimony! "It is by testimony, the kerygma, not by proof, as Paul reminds us, 'that God has been pleased to save those who have faith.' "[6]

The Bible offers extensive evidence of this. The sacred authors never professed to prove the existence of the one, true God of Israel; but they surely submitted testimony to this fact; that is, they proclaimed it and heralded it. In like fashion, the apostolic preachers, while refraining from any attempt to prove Christ's resurrection, constantly bore witness to its reality. In the first three chapters of his first epistle to the Corinthians, St. Paul clarifies

[4] *C.G.*, III, 154. Cf. also *Summa, III*, q. 55, art. 5, 6; *III Sent.*, d. 24. Pascal likewise realized that rational processes were to be employed to attain truth in the natural world, but not when it came to preaching: cf. Ernest Mortimer, *Blaise Pascal* (New York, 1959), p. 158: "It is otherwise with supernatural truths, because God has willed to humble man's proud reason by decreeing that these enter the mind through the heart. Natural things have to be known before they can be loved; supernatural things come to be known only by those who love them."

[5] Newman, *A Grammar of Assent* (New York, 1903), p. 96.

[6] David M. Stanley, S.J., "The Conception of Salvation in Primitive Christian Preaching," *CBQ*, XVIII (1956), 248.

this distinction between testimony and proof. He rejects the pretensions of Greek philosophy, not because he was an anti-intellectual, but because he saw that it gave support to a "rationalist mode of thinking which denied supernatural mystery, or (which comes to the same thing) claimed to explain the divine mystery in such a way as to take away its character as divine revelation. The Pauline principle underlying this whole discussion is that proof's insufficiency must be supplemented by testimony."[7]

Christ, the first witness to the truths of faith, did not spend His time arguing with His audience; He proclaimed those truths men were to believe; He concentrated on speaking to the soul, leading the crowd onward (and upward) by the image of what was most capable of satiating man's quest for true happiness.[8] The disciples, the second witnesses, followed in the footsteps of their Master, and did the same thing: they provided men with a picture of the glorious truths of salvation. Now all these truths—the Gospel, indeed the whole of revelation—are summed up in the one word "Christ." Thus the preacher, a herald proclaiming the word of his Master, necessarily preaches Christ, Him who is the one principal object of faith.[9] The preacher is actually a pedagogue (in the original sense of the term): "the slave whose duty it was to lead the boy safely to his school. Our school is Christ, the Word and His words: the function of the preacher is to lead us to that Word, those words."[10]

What the disciples did, then, was to present the people a picture of Him who is *the* reality for the believing soul.[11] They provided their listeners with an image that was the vivifying idea of the early Christian community: "It is the image of Him who fulfills the one

[7] *Ibid.*, pp. 248-249. Cf. *I Cor.* 2:4.

[8] Cf. John K. Sharp, *Next Sunday's Sermon* (Philadelphia, 1940), p. 65; Arthur S. Hoyt, *The Work of Preaching* (New York, 1918), p. 241.

[9] *II-II*, q. 11, art. 1: "Everyone who believes assents to someone's words; and thus, in any form of belief, it seems that it is the person to whose words the assent is given, who is of principal importance and, as it were, the end; while the individual truths through which one assents to that person are secondary."

[10] Gerald Vann, O.P., "On Teaching in Parable," *The Clergy Review* (December, 1959), p. 740.

[11] Romano Guardini, *The Lord* (Chicago, 1954), p. 199: ". . . what the believing soul experiences is not a 'truth' or a 'value,' but a reality—*the* reality. The reality of God in the living Christ."

great need of human nature, the Healer of its wounds, the Physician of the soul, this Image it is which both creates faith, and then rewards it."[12]

REASON AND FAITH

Since the sermon is concerned with revelation, it must be seen. We must distinguish, however, between seeing the revelation and seeing that it is true. Though man can possess certitude about the *fact* of revelation, he can never be sure the doctrine is true because he sees it to be so, for its supernatural quality precludes a demonstration. But a man can be sure of a doctrine's truth through his union with Someone who does see. The full affirmation, St. Thomas says, "does not proceed from the vision of the believer, but from the vision of Him in whom one believes."[13] Certitude rests on the authority of God Himself as First Truth.

Preaching is a sacred action involving the activity of both the Spirit and the preacher. Once the word of God is rendered actual before a congregation, its basic efficacy comes not from the eloquence of the preacher but from the action of grace. The preacher will, however, by his activity determine whether the action proceeds to that point, precisely because he is the one who forms the word of God: "It depends on him how far a sermon is the genuine word of God. His activity determines whether the word of God is presented in its full richness or in an impoverished form."[14]

Failure to acknowledge this distinct quality of Christian preaching leaves the way open to many dangers. For instance, once the preacher overlooks the fact that he is delivering the effectual, saving word of God, the groundwork is laid for a shift of approach from the proclamation of Christianity as a message to the discussion of Christianity as a problem, from the heralding of the good news of salvation to the selling of a religious proposition. This would mean, for example, to preach words about Christ instead of preaching Christ, words about God instead of the very word of God. Brooks refers to this as the "critical tendency," and explains it as the "disposition to watch ideas in their working, and to talk about their relations and their influence on one another, simply as prob-

[12] Newman, *op. cit.*, p. 463.

[13] *I*, q. 12, art. 13, ad 3.

[14] Charles Davis, "The Theology of Preaching," *The Clergy Review* (September, 1960), p. 537.

lems, in which the mind may find pleasure without any real entrance of the soul into the ideas themselves. . . ."[15] This accidental and superficial procedure is an attempt to convert men with a "modern" approach; to appeal to their deep love of beauty through a display of eloquence and sublime reasoning; to communicate an aesthetic appreciation of Christianity instead of an understanding of the crucified Redeemer.[16]

How lamentable it is to find a preacher who is suffering from this basic misconception of the true meaning of preaching. He sees himself somehow in competition with commercial salesmen, public orators and professional entertainers. He does not proclaim divine facts, he promotes Christianity as a tonic; he does not herald the good news of the Gospel, he "treats a subject," hands out information, dispenses instruction, and serves up logical dilemmas—a mere conveying of religious data.[17] No one denies the need for discussions, lectures, conferences, and informative talks; but this sort of thing is simply not preaching. Even when such pulpit speaking deals with the word of God, it falls short of the requirements for true preaching because of the manner in which it is delivered.

We have said that the word of God must be rendered actual, must be seen for what it is. This cannot be accomplished by the mere transmission of abstract, general definitions, facts, and theological theses. For when truth is presented to the imagination in this fashion the apprehension of it and the assent to it will be merely notional: it may be an absolute and unconditional assent to truth, but not one which results in a person living in accord with it: "If our faith is to change our lives and make new men of us, if we are to live up to our profession of it, we must give more than a notional assent to it."[18] It is not enough for men to know

[15] Philips Brooks, *Lectures on Preaching* (New York, 1877), p. 20.

[16] Cf. Josef Staudinger, S.J., *Holiness of the Priesthood* (Dublin, 1958), pp. 285-287.

[17] Ronald Knox, "Towards a New Apologetic," *The Month* (March, 1959), p. 164. In decrying the over-emphasis on instruction, he adds (p. 165): "As if nobody ever sinned except for want of information! . . . In several dioceses there is a rule that the clergy must give a short 'instruction' at every Mass. In practice, no doubt, my brethren improve the occasion; they do not confine themselves to a bare statement of facts."

[18] Philip Flanagan, *Newman and Faith* (Rome, 1945), p. 143.

their religion if they live as though they were completely foreign to it. They must realize their religion: the word of God must reach them in a living concrete form.[19] To borrow the words of Etienne Gilson:

> If it is a question of achieving a scientific knowledge of the Christian faith, theology alone, as being notional, can do it; but religion is both personal and real, and unless we content ourselves with a vague religious sentiment, the only way to restore Christianity in the hearts and minds of men is to teach them how to assent to dogmas as to so many real and particular objects.[20]

This is precisely why the preacher cannot address his congregation in syllogistic formulas; formed in this manner, the word of God remains dead and ineffectual. Granting that God alone can offer the grace of faith, it is still up to the preacher to do everything in his power to mediate the word of God in its fullness. In other words, the good news must be really apprehended, it must strike the hearer as something real, something that concerns him personally, something that actually impresses him. The message must be received with all its implications: the hearer must be afforded an insight into "what richness of truth is folded up in it, what light it casts upon God, man, nature."[21] Though no more absolute or unconditional than notional assent, the real assent which follows from this real apprehension is more vivid and dynamic. Thus it is that, "though an assent is always a complete admission of the truth of a proposition, we should be prepared to die for the truth of some assents but not for that of others."[22]

TASK OF THE PREACHER

The fact that the assent to faith for many people has remained notional emphasizes the need for the preacher to avoid thinking that the mere transmission of religious knowledge fulfills his obli-

[19] In this context, Thomas Liske, *Effective Preaching* (New York, 1951), p. 201, remarks: "How many Catholics there are who do not realize what they actually know."

[20] Etienne Gilson, Introduction to *A Grammar of Assent* by John Henry Newman (Garden City, N. Y., 1955), p. 19.

[21] F. J. Sheed and Maisie Ward, *Catholic Evidence Training Outlines*, 4th ed. (London, 1954), p. 14.

[22] Flanagan, *op. cit.*, p. 141.

gation. Hearing words, knowing answers to catechism questions—this is not sufficient. It comes down to this: there could only be an excuse for altering the original nature of preaching if the good news had been fully promulgated, if it had been received with real apprehension. But this has not yet happened. This need not alarm us: it often takes some time before a person really sees, before he co-operates with God's grace and makes that total commitment that involves a change of life. What should alarm us, however, is the sight of so many preachers acting as if this point were already reached.

If preaching is to be granted its proper meaning, it must be considered to be essentially kerygmatic—the heralding of the good news, the revelation of a mystery. The unique character of the sermon—the fact that it deals with supernatural truth, the word of God—places it in a category quite apart from other forms of discourse, which, as Aristotle contends, have as their "most important ingredient" rational demonstration through severe argumentation.[23] Preaching does not fall within the province of speaking which entails statement and ensuing argument; because faith does not fit into that category; it is not concerned with the finding of suitable argument to prove a given point. Thus it is incorrect to say that preaching fails to differ from civic oratory or general public speaking. As a matter of fact, it is not wholly correct even to consider preaching within the genus of rhetoric. True, it seeks to present truth in all its splendor; but there is a radical difference between the probable truth of rhetoric and the word of God. Nor must preaching necessarily have the same primary end as rhetoric.

Walter Ong has said that "works of rhetoric must be ordered to the production of action in another individual and to action in the sense of something other than contemplation."[24] It is not strictly accurate to say the same thing for preaching. It is true that a strengthening of assent, a deepening of faith, is an action of a sort; but hardly the overt type sought by the persuasive speaker. It is ultimately the result of the mysterious action of God's grace. Real apprehension and assent is only accidentally directed towards ac-

[23] Cf. Lester Thonssen and A. Craig Baird, *Speech Criticism* (New York, 1948), p. 331.

[24] Walter J. Ong, S.J., "The Province of Rhetoric and Poetic," *The Modern Schoolman,* XIX (1942), 24.

tion; for "assent, however strong, and accorded to images however vivid, is not necessarily practical or inducive to action, for even real assents do not always make us act. The imagination does not cause action, but nevertheless it does stir the motive powers on which action depends—hope, fear, appetite, passion and the like."[25] The preacher does not preach on the Trinity, Incarnation, Transfiguration, Passion, or Resurrection with the intention that people will go home and do something. Unlike the commercial salesman, solely interested in the quick sale, the preacher hopes to assist the strengthening of assent: he aims at helping to lead his listeners towards a personal encounter with Him who is Truth, towards a submission which entails the beginning of a new way of life. Good works almost always accompany this progress, yet the immediate concern of preaching must be the strengthening of assent, the acceptance of faith. To persuade people to particular actions without bothering about this indispensable foundation is to build on sand—a superstructure without the hull, tinsel without the Christmas tree.

Preaching may possibly be in a state of crisis; it has not yet recovered from the perversion it suffered when it lost its original and proper meaning, and "assumed in the Christian tradition an exhortative function approaching that of ancient deliberative oratory."[26] Full appreciation and preservation of the correct nature and purpose of preaching will help this situation, however; and will mean, ultimately, let us hope, fewer addresses, sales-talks, and speeches from pulpits, and more sermons.

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[25] Flanagan, *op. cit.*, p. 141.
[26] Richard McKeon, *Critics and Criticism* (Chicago, 1952), pp. 290-291.

THE PADRE OF PIMERIA ALTA

Padre Eusebio Francisco Kino, S.J., was used to riding forty miles a day. But one day a message came telling him that a runaway Indian had been caught by Spanish soldiers at San Ignacio. He was to be beaten to death the next day as a punishment. Padre Eusebio was at San Cayetano. A seventy-mile rugged stretch to San Ignacio lay between him and the prisoner. To save the Indian's life he had to make that seventy-mile trip on horseback within twenty-four hours. Calmly he finished the tasks he had to do at San Cayetano. He said Mass, answered a letter. Around midnight he arrived in Imuris, a neighboring village to San Ignacio, after completing an amazing sixty-four-mile journey. The next morning the Indian did not die.[1]

This incident is significant because it tells us what kind of a man Padre Kino was. First of all, he was a missionary who felt no hardship too great for his people. He was a man who performed astonishing feats. As a horseman he resembled an Apache Indian. As an explorer only the work of Lewis and Clark in the territory of the Louisiana Purchase exceeded his work in Arizona. In his missionary work he had the endurance of a mule, but the imagination of a genius. He used every tool imaginable to implant in his people a desire to hear about God. Agriculture, cattle raising, fruit growing, manual trades were all harnessed for the Church. These benefits attracted the Indians to settle near the missions. Then Padre Kino could teach them the Faith.

In 1519 Hernando Cortes conquered for Spain Tenochtitlan, the capital city of Montezuma's Aztec Empire.[2] With him came Father Bartolomé de Olmedo, the first priest to touch Mexican soil.[3] From the very beginning the Spaniards wished to bring the Catholic

[1] Harold Butcher, "Father Kino: Pioneer of the Southwest," *Catholic World*, CLXI (1946), 401. In addition to other articles and books cited, cf.: John P. Leary, S.J., *I Lift My Lamp* (Westminster, Md., 1955); Herbert E. Bolton, "The Black Robes of New Spain," *Catholic Historical Review*, XXI (1936), 257-282; C. Stacey, "Catholic Communal State—17th Century," *Catholic Digest*, V (1941), 42-44; Herbert E. Bolton, *The Padre on Horseback* (San Francisco, 1932).

[2] Joseph Schlarman, *Mexico, A Land of Volcanoes* (Milwaukee, 1950), p. 45.

[3] *Ibid.*, p. 125.

Church to the natives. All during the sixteenth century the kings of Spain, Portugal, and France considered it a prime duty to Christianize the people they conquered. That does not mean that Spain did not want Mexico's gold. Every country in Europe did. But spreading the Church was considered a main reason for colonies.[4]

The first missionaries to *New Spain*, as Mexico was called, were the Franciscans in 1523. The Dominicans and Augustinians soon followed. These three Orders did magnificent work. They built churches; opened schools for the natives.[5] But Mexico was large, with room for another Order. The country needed seminaries for diocesan priests: "Even so far as the Indians were concerned, the whole northwest of Mexico and both southern and northern California were practically untouched." So in 1572 the first Jesuits came to our continent.[6]

This is the backdrop for our story, for Padre Kino was a Jesuit. He came a century after his pioneering brother Jesuits, but he was a pioneer, too. There were many outstanding Jesuits during that hundred years; there were many martyrs. But somehow Padre Kino will always be the most popular, maybe because he lived such an interesting life.

Eusebio Kino was baptized on August 10, 1645. He was probably born that day, too, though we do not know for certain.[7] His home was the little village of Segno, a few miles northwest of the famous Italian city of Trent. Segno is nestled in a valley in the Tyrolese Alps. What his boyhood was like, he did not say; neither did anyone else. But his parents were farmers so we may imagine that he had a share of the chores inseparably bound up with any farm. He probably found time to wrestle on the steep mountain slopes,

[4] *Ibid.*, p. 119.

[5] *Ibid.*, p. 126.

[6] *Ibid.*, p. 148.

[7] Herbert Eugene Bolton, *Rim of Christendom* (New York, 1936), p. 28; Butcher, *loc. cit.*, p. 398; Thomas J. Campbell, S.J., *The Jesuits 1534-1921* (New York, 1921), p. 317; John C. Reville, S.J., "Jesuit Explorer and 'Cattle King,'" *America*, XXI (1919), 455; Schlarman, *op. cit.*, p. 156.—Campbell and Reville state that Kino was born on August 10, 1644. Bolton along with the others says that he was baptized on August 10, 1645 and *probably* born on the same day since it was the custom in that country. I prefer Bolton's opinion; he is the leading authority on Kino, and is usually backed up by sound documentation.

to chase the sheep, or to throw rocks over the jagged cliffs. School, of course, entered his life. After his lower education he entered the Jesuit college in Trent.[8]

From Trent he went to another Jesuit college at Hall, near Innsbruck, Austria.[9] The fine example of the Company of Jesus in the classroom and on the missions inspired Eusebio. Slowly his vocation became more evident. In 1663 he had not completely made up his mind when a serious sickness came upon him and he almost died. Then and there he solemnly promised his patron saint, St. Francis Xavier, that if his life were spared, he would join the Company of Jesus and ask for a foreign mission appointment.[10] Two years later, he entered the Jesuit novitiate. The year was 1665. Novitiate over, he next spent twelve years in study at the best colleges of southern Germany; "Freiburg, Ingolstadt, Innsbruck, München, and Oettingen contributed their respective quotas."[11] He finished his preparations for the priesthood in 1677.

Year after year he had asked his superiors to be sent on the foreign missions. In 1670, he had volunteered as a missionary to India or China. His offer was not accepted. Now the time had come when he was to receive his appointment. To his joyous surprise it was a reversal of all previous efforts. He was chosen as a missionary. But God was playing tricks with his favored son. The appointment was indefinite. He and a close friend, Father Antonio Kerschpamer, were to go on the missions, one to Mexico, the other to the Philippines. "Kino's fondest wish had always been that he might go to the Far East."[12] But he wasn't going to be selfish. He asked Father Kerschpamer to choose what he wanted. But Antonio was just as gallant as Kino, so Kino and his friend took two pieces of paper, one with "Mexico" on it, the other with "Philippines." Antonio drew "Philippines." Kino's strongest hopes crumbled with a little piece of paper. God asked a great sacrifice. Eusebio was great enough to accept it.

THE NEW WORLD

Cadiz was to be the port from which they would sail, both going to Mexico first, Father Kerschpamer traveling on to the Philippines. To reach Cadiz they boarded a sailing ship out of

[8] Bolton, *Rim of Christendom*, p. 31.
[9] *Ibid.*, p. 32.
[10] *Ibid.*, p. 33.
[11] *Ibid.*, p. 34.
[12] *Ibid.*, p. 37.

Genoa. The trip from Italy to Spain today is a mere jaunt. Then it was filled with dangers of all types. Sickness in a small bouncing vessel, food staled and rotting, pirates from all countries, and Turkish scimitars were the lot of any who ventured out on the Mediterranean in those days.[13] On June 12, 1678, nineteen Jesuits left Genoa bound for the missions. Father Kino, unlike the others, turned out to be a fairly good sailor. After a few days of seasickness he found his sea legs. One day a foreign sail appeared on the horizon. The captain, a relative of Christopher Columbus, if Kino was correct, prepared the ship for battle. Francesco Columbus was sure it was a Turk. But it was only an English ship, and friendly. Nearing the end of their voyage the priests had a most disheartening sight. The West Indian fleet which was to take them to America passed before the prow of their ship. It had left without them.[14]

There was nothing to do but wait in Cadiz for another fleet. Soon some of the padres gained passage; Kino had to wait two years. But the galleons finally sailed for Mexico on January 27, 1681.[15] The voyage across the Atlantic was not too rough. The captain made the priests as comfortable as possible on an ocean-going ship. They anchored in the port of Vera Cruz in May of 1681.[16] The Fathers then traveled to Mexico City to the Jesuit college.

Our missionary's name was really spelled Italian fashion "Chino" with the *CH* a hard *K* sound. But *CH* in Spanish Mexico was not pronounced like a *K*. So Padre Eusebio changed the spelling to "Kino."[17]

About the time of Kino's arrival in Mexico, the government was preparing an expedition to (lower) California under the military leadership of Don Isidro Atondo. One of the main objectives of the government after conquering the country for Spain was to Christianize the Indians. This office was entrusted to the Jesuits. Before many weeks passed Padre Kino was given the task of accompanying the expedition.

[13] *Ibid.*, p. 42.
[14] *Ibid.*, p. 49.
[15] *Ibid.*, p. 72.
[16] *Ibid.*, p. 72.
[17] Ludwig Hertling, *Geschichte der Katholischen Kirche in dem Vereinigten Staaten* (Berlin, 1954), p. 112.

Before the expedition could leave for California, it had to be fitted out with supplies, ships, and men. These preparations had taken two years.[18] Though Father Kino arrived in Mexico in 1681 when the preparations were almost finished, there was still a wait before sailing. "Before leaving for his new destination he prepared himself for this scientific task by studying California geography. . . ." The scientific task in question was no easy one. Besides being a missionary, he was also appointed "royal cosmographer, that is, astronomer, surveyor, and map maker of the expedition."[19] None of his talents were to go to waste. The purpose of the expedition, as Don Atondo states, was "to lead a colony to the Peninsula, fortify himself, explore the interior, pacify the Indians, promote their conversion, and make Spanish settlements if water and suitable lands could be found."[20] Kino was to have an invaluable part in exploring, pacifying, converting, and making settlements. It was in October of 1681 that he left Mexico City to join Atondo and the expedition. On January 17, 1683, the fleet sailed from Mexico.

Southern California is a barren land. Crops are very hard to raise there. So to feed the expedition food had to be transported from the mainland. This was expensive business. Because of the lack of fresh vegetables and meat, caused by an eighteen-month drought, the men developed scurvy. Finally, the idea had to be given up. Padre Kino was heartbroken. He had not baptized many Indians and those he had were mostly infants. But the Indians wanted to be converted. The sailors and men of the expedition were sorry to leave the Indians. "Everyone . . . was very much grieved to see such gentle, affable, peaceful, extremely friendly, loving and lovable natives left deserted, when already many of them were begging for holy baptism. . . ."[21] Was it all a failure? No. Twelve years later Padre Juan Salvatierra took up the work where Kino had left off. Kino had prepared the way by his explorations, studies of the Indian languages (he compiled a vocabulary and grammar of the Cuchimi language) and his suggestions.[22]

Back on the mainland Padre Kino traveled to Oposura, a town in northern Mexico in the province of Sonora. Padre Manuel Gonzalez was the Father Visitor of Sonora, and was living in the town. He it was who appointed Padre Kino to the mission field

[18] Bolton, *Rim of Christendom*, p. 88.
[19] *Ibid.*, p. 75.
[20] *Ibid.*, p. 88.
[21] Kino's Letter quoted by Bolton, *ibid.*, p. 201.
[22] *Ibid.*, p. 227.

for which Kino is famous: northern Mexico and what is today southern Arizona.

PIMERIA ALTA

The first thing that the missionary did was to look over his flock-to-be and their lands. It was not a simple task. Padre Gonzalez and Padre Aguilar, who was now Kino's closest neighbor, introduced him to his territory. His mission included the province of Sonora, parts of Sinaloa, Chihuahua (provinces of northern Mexico) and the southern chunk of Arizona. It was also a dangerous place to live. To the north were marauding Apaches. Only seven years had elapsed since the Indian revolt in 1680 destroyed the Franciscan missions in New Mexico. In the uprising, twenty-two Friars were killed.[23] Martyrdom was not a remote possibility for Padre Kino. His parish was to be a large tribe of Indians, about 30,000, called the Pimas.[24] The Spaniards named the country after the tribe, calling the land *Pimería Alta*. There were more Pimas farther south so their land was stamped Pimería Baja (lower Pimeria). Padre Kino ministered to Pimería Alta only.[25]

So as not to commit a breach of diplomacy, the missionaries first paid their respects to the chief of the surrounding area. It was very wise to do this, for more than one reason. To be sure of the chief's friendliness was very important. Without his co-operation no Indians would come to the new padre. And if he succeeded in converting the chief, he could feel confident that a large part of the tribe would follow. The ruler of the Pimas, Chief Coxi, turned out to be a very friendly helper to Padre Kino. Next Eusebio chose the location for his mission, a small Indian village named *Cosari*, the home of Chief Coxi. Kino renamed the town dedicating it to the Blessed Virgin: from now on it was called *Nuestra Señora de los Dolores*, or simply *Dolores*.[26]

The village was well suited for a mission. It perched atop a high hill, safe from attack on three sides. A beautiful valley spread out from the base of the hill providing the town with needed food and pasture land. Then, too, Chief Coxi lived there. He was more than chief of Cosari. His power extended over many villages to

[23] John Tracy Ellis, "Catholics in Colonial America," *American Ecclesiastical Review*, CXXXVI (1957), 18.

[24] Bolton, *Rim of Christendom*, p. 248; Campbell, *op. cit.*, p. 319.

[25] Bolton, *Rim of Christendom*, p. 246.

[26] *Ibid.*, p. 249.

the west. Through this *cacique* (or chief) Kino reached numbers of people which alone he would never have accomplished.[27]

It was not unnatural for Kino to pick the choicest spot for home base. Missionaries must go to the natives. The natives always live where the land is fertile and where water is convenient. So in a way it is not the missionaries who pick the location of missions but the Indians themselves.[28]

Padres Kino and Aguilar then went on to other villages. At Caborica the inhabitants met the two Jesuits with bows and arrows. But they were friendly, and soon their town took on a new name, too. Ever after it was *San Ignacio*. Another village was surveyed by the young missionary, and it, too, adopted a Christian outlook (if in name only) when Imuris became the village of *San José*. One more town, *Nuestra Señora de los Remedios*, met the scan of Padre Eusebio. His first trip was shaped like a seventy-five mile lariat loop. These three towns became Kino's out-stations. It was the custom of the Jesuits for a padre to have one main mission and at the same time care for souls in the two towns nearby. These were called his out-stations or "casas de enlace."[29]

By April, 1687, things were running fairly well. In San Ignacio and Imuris a start had been made in teaching religion, in building a church or chapel, and in planting crops. He even had a few baptisms. But at Remedios trouble was brewing. The Indians did not take to the stranger. Yet by the end of June, sixty Pima Indians had been baptized. Most of them were babies, of course. The Indians began to move in around Dolores. This must have cheered the hard-working Kino. The walls of a church and house started climbing. Soon bells arrived. It was a happy day for the Indians. Kino says of the bells:

> And now they are placed on the little church which we built during the first days. The natives are very fond of listening to their peals, never before heard in these lands. And they are immensely pleased also by the pictures and other ornaments of the Church. . . .[30]

Another blessing came to the town of Dolores. Chief Coxi and his wife were baptized on July 31, 1867. Kino was overjoyed: "We

[27] *Ibid.*, p. 253.
[28] Schlarman, *op. cit.*, p. 157.
[29] *Ibid.*, p. 129.
[30] Bolton, *Rim of Christendom*, p. 255, quoting Kino's words.

celebrated the feast of our Father San Ignacio with the baptism of our governor and his wife, and more than forty of the adults and children."[31] Chiefs from farther north came to see the affair. Spanish gentlemen came to witness it. As is evident the spectacle brought many good effects. Word spread through the tribes that the great chief had become a Catholic. It broke the ground for other missionary efforts farther north. Kino tells us:

> Although some of them had been little attached to our Holy Catholic Faith, since the fiesta and the ceremony of the baptisms, they have been so content and consoled that they are requesting Father Missionaries for themselves and for their countrymen.[32]

As in all missions struggling to get on their feet, Dolores needed help. It had to have money and Church goods. Happily at this time, the people of Spain gave generously to the missions. Kino's fellow Jesuits also shared what goods they had. Some of the things begged for were "wax for candles, beads for presents, clothing for his naked neophytes." Kino was a good beggar, a requisite for all missionaries.

A year passed and results became encouraging. Three hundred Indians were baptized. Not only that but prospects were unlimited. Kino expected hundreds and thousands to come into the Church. In fact, five thousand Indians had asked for baptism.[33] He could also boast of a new permanent Church in the making. Spanish soldiers garrisoned in Dolores had helped out. A new house had also raised its head. All this progress presented a happy picture to the eyes of the Father Visitor, Father Gonzalez, when in 1689 he came to the city of the Sorrows of Our Lady. Six months later, Padre Eusebio could say, "Already the baptisms exceed six hundred . . . and we are continuing with the building of houses and churches" at San Ignacio, Imuris, and San José.

NEW PROBLEMS

All was not peaceful in Pimería Alta. Someone spread a rumor that the Indians were moving away because Father Kino arrived. The report wended its way back to the ears of Father Gonzalez. The lies also caused Padre Kino some worry and grief among his Indians. At San Ignacio and Imuris, where Kino had first worked,

[31] *Ibid.*, p. 256.
[32] *Ibid.*, p. 256.
[33] *Ibid.*, p. 257.

there was no trouble. But when he visited Remedios the Indians turned against him and no longer wanted to become Catholics. They had been told that the Fathers would hang them, that they killed people with the holy oils, and that they lied and made false promises. The Indians also complained to Kino that with all the work they did building churches, planting the mission's fields, they did not have enough time to do their own planting. It is not hard to see how the Indians would believe all this. We do not know who it was that stirred up the Indians except that they were "men who desired a free hand in using the Indians for work in the mines or on their haciendas." It was a tense situation for a while, but calmly the Padre answered these arguments. The Indians quieted down, and soon they were again begging for baptism.[34]

As Kino made the twice weekly seventy-five mile ride by horse to his mission stations, he kept his eyes awake for possible missions farther north and west. It was about this time that he began to make long trips exploring the territory. He was a bold adventurer and traveler. In fact, his average ride on these excursions was thirty miles a day for weeks and months.[35] On a 1500-mile marathon to Mexico City it took him only fifty-three days, which meant an average of thirty miles a day. Another trip 1700 miles long, he completed in twenty-six days. This time the horse and rider galloped forty miles a day.[36]

But these trips were not undertaken in the interests of Father Kino. He was always seeking new tribes, new villages which would welcome the teachings of the Church. It was at this time that Kino first visited a village called *Bac* (which today is not far from Tucson, Arizona). There were 800 Indians living in Bac, a point in its favor if Kino wanted to begin a mission. The missionary must always go to the people. When there are more people, there is a stronger reason for starting a mission. Bac looked good to the experienced padre, and so he placed the stamp of approval by giving it a Catholic name, *San Francisco Xavier del Bac,* his patron saint. After the visit he headed home. All along the trail he met other tribes. Sometimes his knowledge of the shape of the world helped

[34] *Ibid.*, p. 259.

[35] Margaret H. Harrison, "The Lost Manuscript of Father Kino," *Catholic World,* CX, (1920), 655.

[36] Reville, *loc. cit.*, p. 456.

him in these meetings: "On the map of the world I showed them the lands, the rivers, and the seas over which we Fathers had come from afar to bring them the saving knowledge of our Holy Faith."[37] Whenever he came to a tribe, he always tried to meet the chief and show his respect.

Soon the mission field grew larger and larger by his continual effort. New priests were needed. Kino was forever pleading, begging for more missionaries. And they came. Padre Pineli set up his mission field at San Ignacio. Padre Sandoval relieved Kino of the work at Imuris. And at Tubutama conversions were effected by the industry of Padre Arias.[38]

Padre Eusebio was a cyclone of activity and a bundle of ideas. He even tried to build a boat to explore the Gulf of California, hoping to find more abandoned souls.[39] In November, 1694, he went on horseback into Arizona and mapped what he discovered.

It was this November that Dolores became a rectorate, that is, a number of missions governed by one Father called a rector. The missions in this group were Dolores, Cucurpe, Remedios, San Ignacio, Imuris, Magdalena, and Tubutama. Six missionaries now cared for the souls in this district. Kino's nearest neighbor, Father Kappus, from Cucurpe, was appointed rector.[40]

The work at Dolores continued. Buildings began filling the mission land. Baptisms were many. Herbert Bolton gives us a good picture of Kino's life as it was about eight years after our padre had come to America:

> He felt like a veteran. He had traveled much during this time. But his chief labor had been that of a missionary, occupied in the daily grind: saying Mass, teaching the Catechism, healing the sick, farming, branding cattle, equipping pack trains for market, building, entertaining Indian delegations from afar, visiting his sub-stations, assisting neighbor missionaries, and preparing the way for new missions farther and farther in the interior.[41]

In many magazine articles Padre Kino is praised, and justly, for his horsemanship, his exploring parties, and cattle raising. But sometimes one wonders if he ever did any priestly work. The fact is

[37] Bolton, *Rim of Christendom*, pp. 268-269.

[38] Frank Pinkley, "Father Kino and His Missions," *Catholic Digest*, IV (1940), 95.

[39] Bolton, *Rim of Christendom*, p. 277.

[40] *Ibid.*, p. 287.

[41] *Ibid.*, p. 323.

that Padre Kino was *first a priest,* a missionary, doing missionary and priestly work. When labors came along which would help his Indians make a living, or help spread the Faith, Kino was not a laggard in using that means for what it was worth.

Eusebio was not a dreamer, but he made a dream come true. Dolores was a model mission. It had a beautiful mission church, which he equipped with all the necessary ornaments; chalices, bells, altar linen, candles, and candlesticks, vestments were clean and bright in Kino's church. As you walked outside, a luxuriant orchard producing fruit from trees shipped from Spain met the eye. Loading the trees were "peaches, quinces, figs, pomegranates, pears, and clingstones." Further on was the garden crawling with vegetables. A small incline was decorated with purple grapes, and gnarled vines. Down in the valley, cattle, oxen, horses, and mules roamed. And then there were the fertile fields, yielding corn and wheat. In the village itself the people boasted of a "forge for blacksmiths, a carpenter shop, a pack train, water mill." Kino could be proud of such a mission.[42]

Dolores was a prosperous town, a well-stocked mission. But Kino was not the man to hoard his treasure. Usually he would supply the new missions with everything necessary to put the mission on its feet. For instance, to the mission of Cabotca, he sent "the value of more than a thousand pesos in . . . cattle, droves of mares and horses, provisions, clothing, house furniture, etc."[43] Besides the motive of charity to his brother priests, Eusebio knew that without material help you cannot gain spiritual conversions.

LOWER CALIFORNIA

One of Kino's pet hobbies was trying to figure out some way to send food to the missions on Lower California, which the Spaniards thought was an island. His friend, Father Salvatierra, had been working there. Kino wanted to ship supplies to him from Dolores. The idea of helping out Lower California from the rich valleys of Pimería Alta had been festering in his mind since he himself first went there with Atondo in 1685. While he was with Atondo, he noticed some blue shells, which were found only on the Pacific side of this "island." The Indians prized them.

[42] *Ibid.,* pp. 323-324.
[43] *Ibid.,* p. 325.

Later, he took a trip up to the Gila River in Arizona where he found the same kind of shells as those in California. His detective blood coursed through his brain. Maybe Lower California was a peninsula, not an island. If it were, he could reduce the shipping price of $300 a head for cattle (the price Atondo paid on his expedition) to one dollar (Kino's estimate). This idea would greatly aid Salvatierra's conversion work if he could prove the theory.[44] There was only one way to find out whether or not Lower California was an island or peninsula. It was to ride the many miles and find out for himself. He made the trip in 1702 over 1000 miles of desert, wasteland, and mountain terrain. Following the Colorado River his trail snaked down to the head of the Gulf of California. There from a high ridge he was able to see the sun rise in the east over the connecting strip of land by which Lower California is hinged to California. This proved without a doubt that the so-called "island" was really a peninsula as Kino had guessed.[45]

One of the most famous of all Kino's missions, and the largest in what is today the United States was San Xavier del Bac. Early in Padre Eusebio's career in Pimería Alta, messengers came to him from the Indian village of Bac begging him to come to them. At the time he was too busy. But the invitation was not withdrawn. The Indians persisted in their efforts. A few years later in 1692 Eusebio found the chance to visit these eager souls. He went to Bac, named it after his patron, San Francisco Xavier, but then had to return to Dolores.[46]

Bac, like Dolores, was a good place for a mission. The main factor in its favor was the population of the town, 800 people.[47] In fact it was the biggest Indian settlement at that time in Pimería Alta.[48] Not only was Bac well populated but the neighboring villages stretched out for twelve miles down the river. Irrigated fields produced their crops, inducing people to live in the vicinity. In the whole region two or three thousand Pimas made their homes. Bac was a natural spot for a mission. But Father Kino, imprisoned with work in Dolores, could not begin this new mission until 1700.

[44] Pinkley, *loc. cit.*, pp. 95-96.
[45] *Ibid.*, p. 96.
[46] *Ibid.*, p. 95.
[47] Bolton, *Rim of Christendom*, p. 503.
[48] Butcher, *loc. cit.*, p. 400.

Padre Kino with his friend, Father Salvatierra, were the founders of the mission. It was not long before the priestly dynamo had communicated his energy to Bac Indians:

> On the twenty-eighth we began the foundation of a very large and capacious church and house of San Xavier del Bac, all the many people working with much pleasure and zeal, some in excavating for the foundations, others in hauling many and very good stones of tezontle from a little hill which was about a quarter of a league away.[49]

To put the mission on its feet, generous Kino as was his custom split the herd of cattle at Dolores in half, sending one half to Bac.[50]

In the many years that followed, San Xavier's suffered from many evils, among them an Indian uprising, secularization by the Mexican government, and plain neglect. But in 1906 the mission was restored and today it stands as in Kino's day.[51]

March 1711 came along. Eusebio made his last trip southward. He was sixty-six years old. He was to dedicate a chapel to his patron, Saint Francis Xavier, at the mission of Magdalena. At the ceremony the Padre of Pimería Alta took sick. Not very long after he was dead; it was thirty years since he had first touched the Mexican sands. Father Velarde, Kino's successor at Dolores, gave this account:

> He died as he had lived, with extreme humility and poverty. In token of this, during his last illness he did not undress. His death bed, as his bed always, consisted of two calfskins for a mattress, two blankets such as the Indians use for covers, and a pack saddle for a pillow. Nor did the entreaties of Father Agustin move him to anything else. He died in the house of the Father where he had gone to dedicate a finely made chapel in his pueblo of Santa Magdalena, consecrated to San Francisco Xavier. . . . When he was singing the Mass of the dedication he felt indisposed, and it seems that the Holy Apostle . . . was calling him. . . .[52]

A FULL LIFE

If we take an overall view of Father Kino we see a picture of a truly astounding man. In Bavaria, Kino had been known, even

[49] Bolton, *Rim of Christendom*, p. 507.
[50] *Ibid.*, p. 510.
[51] Butcher, *loc. cit.*, p. 400.
[52] Bolton, *Rim of Christendom*, pp. 584-585, quoting Rev. Luis Velarde.

by the king, for his mathematics. On arriving in Mexico, he immediately put his astronomy to use when he wrote a pamphlet about a comet that had recently appeared. In Lower California he was "an inimitable missionary, an exuberant explorer, a superb diarist, a trained cartographer."[53] It was he who paved the way for the excellent work of Father Salvatierra who came later to the peninsula.[54]

But the Padre of Pimeria Alta showed forth most of his talents in the land chosen by God as his mission. It was in Pima land that he was untiring as a "missionary, church builder, explorer, ranchman, Indian diplomat, cartographer, and historian." His work of exploration was phenomenal. During twenty-four years when he was stationed at Dolores "he made more than fifty journeys inland, an average of more than two per year." They were from 100 to 1000 miles long. He always went on horse (the reason for his title, "Padre on Horseback") and only twice had an armed guard. As cattle king, he started ranches and supplied missions all over the Pimeria:

> His knowledge of stock breeding and farming was responsible for the introduction of ranching into five or six of the river valleys of southern Arizona and, too, for the Christian Indians of that area learning how to irrigate and to till the soil in the best methods of that day.[55]

Lest anyone think him greedy or grasping, he did not own a single cow or calf. All his energy went for the benefit of his poor Indians. Maps which he made as cartographer in Lower California and Pimeria Alta were copied for years. His title as historian comes from his autobiography, *Favores Celestiales*. It was a complete history of the mission at Dolores.

Yet all his activities as explorer, ranchman, cartographer were only side issues. His burning ambition, his main objective as a missionary, was to save souls. In this he was successful in no little way. As he relates:

> I could have solemnized more than four thousand baptisms, and I could have baptized ten or twelve thousand Indians more if the lack of

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[53] *Ibid.*, p. 587.
[54] *Ibid.*, p. 588.
[55] Ellis, *loc. cit.*, pp. 20-21.

father laborers had not rendered it impossible for us to catechize them and instruct them in advance.[56]

After Padre Kino's death, more Jesuits came to Pimería Alta. The old died, the new replaced them. Then, in 1767, the Jesuits were expelled from all the lands of the Spanish Empire. Charles III, king of Spain, was dogged by clever Masons. Following the example of the Masons in France they thought that if the Jesuits were suppressed, the Church would collapse. So they forced the king's hand. "He [Charles] signed the decree February 27, 1767, condemning almost 6000 of his subjects to exile."[57] Some of the missions were given to the parish clergy. Others were entrusted to the Franciscans. Many fell to ruin. Yet some of the churches still stand, at San Xavier del Bac, Tumacacori, San Ignacio, glorious reminders of a great man.[58]

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[56] Report of Eusebio Kino in John Tracy Ellis, *Documents of American Catholic History* (Milwaukee, 1956), p. 27.
[57] Schlarman, *op. cit.*, p. 161.
[58] Bolton, *Rim of Christendom*, p. 596.

WHO ATTEND PARISH MISSIONS

The wrong people attend parish missions; at least this is one implication to be found in the many pointed barbs that April Oursler Armstrong directed some time ago at the present-day parish mission.[1] One reason for her opposition to the traditional hell-fire, damnation sermons so frequently associated with these missions stems from the fact that the people who need them most are just not present. In her opinion the parishioners who attend the mission are, for the most part, the very same ones who attend novenas, holy hours and the various other parochial functions of a spiritual nature. Far too often these "good" people of the parish are exposed to the verbal thunderbolts and righteous indignation primarily intended for the so-called "real sinners." Unfortunately, these latter stay away in droves.

This conclusion is somewhat borne out by another writer's estimate that from 50 to 60 per cent of those present at Mass on a given Sunday do not attend the mission given the following week.[2] It seems logical that, if so many apparently regular church-goers fail to show up, certainly not many of the marginal and non-practicing members of the parish attend the parish mission.

In a recent survey some facts came to light which seem to bear out Mrs. Armstrong's contention. The survey in question took place in a suburban parish in the Washington, D. C., Metropolitan Area during the spring of 1959 on the occasion of a parish mission. The investigators took a random sample of the parish files and then interviewed over 250 people or approximately 10 per cent of the adult population of the parish. Of course, this did not include those Catholics who were not on the files or were unknown to the pastor for one reason or another. However, the sample was sufficiently large to give a reasonably representative picture of the parish as a whole.

Although the interviewers asked many and varied questions, this article will be confined to the fundamental questions relating to religious observance and mission attendance. As a basis for com-

[1] Cf. April Oursler Armstrong, "A Hard Look at the Parish Mission," *The Priest*, 15 (1959), 470-476.

[2] Cf. James F. Finlay, "The Sunday Mass Mission," *Homiletic and Pastoral Review*, 15 (1955), 392-393.

parison between the mission-goers and those who did not attend, the writer has chosen those minimum obligations whose fulfillment marks a person as a so-called "practicing" Catholic. These include the two fundamental duties of assisting at Mass each Sunday and Holy Day of Obligation and of receiving the Eucharist during the Easter Season. Also included is the voluntary religious exercise of monthly reception of Communion.

First of all, it should be pointed out that 43 per cent of the persons interviewed had attended the mission at least in part and

COMPARISON OF RELIGIOUS OBSERVANCE
BASED ON MISSION ATTENDANCE
IN PERCENTAGES

Religious Observance	Attended Mission		Did Not Attend Mission	
	Men	Women	Men	Women
	%	%	%	%
*Sunday Mass**				
Yes	98	100	62	78
No	2	0	38	22
Total	100	100	100	100
Easter Duty				
Yes	98	94	57	73
No	2	6	43	27
Total	100	100	100	100
Monthly Communion†				
Yes	88	92	24	40
No	12	8	76	60
Total	100	100	100	100

* This refers to Mass attendance on all four Sundays of the month preceding the survey.

† This refers to the reception of the Eucharist one or more times during the month preceding the survey.

57 per cent remained away from it entirely. It is these two groups, then, that will be compared.

It is evident from the table that the mission-goers sampled had a rate of religious practice significantly *higher* than that of those who did not make the mission. This holds true in all divisions; the variations between the two groups of men being especially noteworthy. These simple statistics show that over 90 per cent of all mission-goers (men and women combined) were meeting the minimum obligations imposed by the Church, i.e., regular attendance at Mass each Sunday and fulfillment of the annual Easter Duty. In contrast the combined average for the men and women who had not attended the mission hovered between 60 and 70 per cent of perfect fulfillment.

It is not surprising, then, that the gap between the two groups should widen even more in the case of purely voluntary religious practices such as monthly reception of the Eucharist.[3] This pious custom is a good indication of the fervor of an individual's Catholicity. It is an important aspect of membership in various parochial organizations such as the Holy Name Society, Rosary Society, Sodality and the like. All parishioners are encouraged to join these different groups and members are urged to receive Communion at least once a month as a group. Significantly the non-mission-goers interviewed had an extremely low rate of membership and participation in parish organizations. The pattern of religious indifference among most of these people followed through each phase of their participation (or rather, non-participation) in the religious and social aspects of parish life.

All these statistics seem to support the basic contention that the people who stay away from parish missions usually need them far more than those who attend. It should be made clear, however, that the lines are not quite so clear-cut. Some of the "black sheep" of the parish *did* make the mission in question. Then, too, many practicing Catholics did not attend for various valid reasons such as illness, children to be cared for, inconvenient working hours, etc.

However, the fact still remains that most of those who do not attend missions are precisely the ones who would derive the most

[3] The fact that the majority of mission-goers received Communion during the mission itself would seem to indicate that their rate of reception of the Eucharist for this month was somewhat higher than it would be during an ordinary month.

benefit from the type of sermons and instructions that form the backbone of such religious exercises. It is doubtful that many would have strong objections to the so-called hell-fire, damnation sermons that are usually associated with parish missions. Of those who attended the mission in question and heard the sermons very few found anything offensive in them. On the contrary, many people felt that such soul-searching was definitely in order. Even though they did not particularly relish being called to task for their offenses, they realized that it was quite necessary to get down to the fundamental truths concerning their salvation. Typical was the comment made by one man: "I knew I needed to be reminded of them" (i.e., these truths and his failures to live up to them). All in all, the vast majority of mission-goers approved the series of sermons. These findings are somewhat at variance with Mrs. Armstrong's contentions along this line. Apparently the "saved" (i.e., those who regularly attend parish missions) feel the need of such examinations of conscience from the pulpit.

Since those who, in general, deserve such oratorical barbs least nevertheless uphold them as necessary and salutary, it is probable that their brothers who stay home would not be greatly offended either. The point is that they *do* remain away from the mission. Why is this the case and how can the situation be remedied? No doubt every pastor of souls has answers for the first part of the question and probably many can offer a solution for the second. Therefore, what follows will not be very original and perhaps not particularly illuminating. But a start must be made unless we are content with the fact that missions are less than 50 per cent effective in many parishes.[4] We have used the word "effective" in a rather broad sense by referring it to mission attendance, for a parish mission is only really effective when it has a significant influence for good on the spiritual life on the one attending. Using this as a criterion the real effectiveness of the parish mission dwindles accordingly.

POSSIBLE SOLUTIONS

If we keep in mind the fact that about 30 per cent of the non-mission-goers interviewed were lax in their Sunday Mass attend-

[4] In other studies made of parish missions the percentage of attendance was somewhat lower than the 43 per cent recorded in the parish under survey in this article.

ance, it is not surprising that the absence of many from the mission was due at least in part to ignorance. For announcements from the pulpit on the preceding Sundays were the only official notification that most parishioners received concerning the mission to be given. Hence those absent from Sunday Mass would have had scant opportunity for learning of the mission. This is confirmed by the fact that the vast majority of mission-goers knew of the mission through the Sunday announcements rather than from some other source such as notification by a neighbor.

Sheer laziness is a factor to be considered. After a busy day and a satisfying meal, an easy chair before the T.V. set is far more inviting than hearing some priest point out your moral failings. No doubt there were those who took the easy way out. Couple this with that stultifying indifference in religious matters that so often accompanies laxity in the practice of the faith and you have accounted for a considerable number of delinquents. "Just not interested" is a chorus which has increased in volume especially in urban areas to such an extent that it should throw a chill into every pastor of souls.

Shame and fear can be powerful deterrents to the hesitant. An exaggerated sense of the hopelessness of one's situation, e.g., a bad marriage, or timidity before the expected onslaughts of a stern pastor or fiery missionary may hinder some people from taking the first faltering step. No one particularly likes to "face the music" alone. Over 50 per cent of all those who stayed away from the mission declared that they would have attended if a friend had invited them to accompany him. Whether their good intentions would be realized under such conditions is another question. In any event, shyness and inertia need to be prodded.

The whole end and aim of parish missions is to help people to lead a better life. In this vein over 95 per cent of those who attended the mission under study stated that they felt they were leading a better life as a result of it. Many of those who stayed away from this particular mission had attended a mission at some time during their lives. Over 80 per cent of these felt that their moral conduct had improved as a result of that previous mission.

With such favorable replies, what, then, is the solution to sagging mission attendance? It boils down to a matter of reaching the people and persuading them that mission attendance is to their

advantage. There is no magic formula. What is demanded is lots of hard work. Careful planning, widespread and effective publicity, and, most of all, personal contact are needed in order to attract full parish participation.

This places a tremendous responsibility upon the priests and active lay apostles in the parish. Their program must begin several weeks in advance of the parish mission and continue until the end of it. They must map a campaign geared to compete successfully with the mass media of communication and entertainment such as T.V., radio, movies, etc., which occupy the leisure time of most Americans. Turn about is fair play. Why not use some of these outlets to publicize the mission? Ads could be taken in the local newspaper, spot announcements might be made over the local radio station or at the neighborhood theater. Quite often the owners of these media are happy to provide such services for church organizations and frequently will charge only nominal fees. Naturally such publicity must be kept in good taste and any suggestion of commercialism or vulgarity avoided. Apologetics has no place in such a campaign and only serves to arouse the suspicion and resentment of well-disposed non-Catholics.

No amount of pulpit announcements and outside publicity, however, can substitute for personal contact. Circular letters announcing the coming mission may be sent to all households in the parish, but it is doubtful that they will be nearly as effective as a reassuring phone call from the rectory or a friendly invitation from an apostolic neighbor. Still better would be an intensive parish visitation by priests and/or lay leaders. Such parish organizations as the Legion of Mary, Sodality, Holy Name and Rosary Societies can do effective work by seeing to it that all their members attend and invite others to join them. The work could be divided among the various groups so that no one would be overburdened. A baby-sitter service might be organized among the young people to help mothers who would be unable to attend the mission otherwise. Car-pools are a solution for many who have transportation problems.

The importance of making the parish a more vital and far-reaching influence in the lives of Catholics points to a far more serious and basic situation in parochial life, namely, the large number of careless, marginal and dormant Catholics actually listed

on the parish rolls. No doubt there is also a considerable number of non-practicing Catholics living within the limits of many parishes and who are completely unknown to the priests. Although it is not always valid or advisable to generalize from one parish to another, such overall assumptions seem justifiable. True, some parishes will be much better and some will be far worse. But very few, if any, are totally lacking in these very basic problems of parish life in our largely urbanized and industrialized society. The voice of the Gospel is being drowned out by the strident clamor of opposing forces that seek to weaken the faith and moral fiber of our people. It is up to us to mount a vigorous counter-offensive. The parish mission would seem to be one way, and an important one, of bringing Catholics back to the practice of their faith or of strengthening that faith. In the modern era of technological supremacy the "shoe-leather apostolate" still remains the priest's most effective means of gathering into the fold the stray sheep and thus ensuring that the "right" people receive the benefit of a parish mission. However, the parish mission is only one step in the direction of the spiritual and social revitalization of a parish. It is not an end but a beginning.

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THE THEOLOGY OF CONVERSION

The word "conversion" admits to many meanings.[1] We can use it in reference to merely material substances, as when we speak of the conversion of hydrogen and oxygen into water, or in the reference to a merely natural intellectual change, as when we say that a scientist was converted to a new theory of nuclear energy. In this article we are taking the word as it is applied to a definite spiritual and moral change for the better on the part of an individual. Even in this restricted sense we can distinguish various types of conversion. Thus, when a Catholic who is leading a mediocre or even negligent spiritual life takes up the practice of fervent virtue, we can call it a conversion. In the lives of many of the great saints we read of such conversions. We can even call the acceptance of a non-Catholic religion a conversion, at least when it involves assent to the fundamental truths of Christian revelation, the existence of God and His supernatural providence of reward and punishment (perhaps also the Holy Trinity and the Incarnation). For this provides a sufficient way to salvation to one in good faith. Undoubtedly, salvation is found by many through affiliation with a non-Catholic religion. However, it must be remembered that the real salvific factor is their union through implicit desire with the Catholic Church. It is interesting to note, also, that St. Thomas holds that in such persons the habit of supernatural faith does not extend to these doctrines which are false, however sincere the attitude of the person accepting them. He says: "Virtues which perfect the intellect totally exclude what is false, for it is the nature of a virtue that it extends only to good."[2] (The good, as the object of the intellect, is the true.)

However, in this article I am concerned only with the specific conversion of a non-Catholic to the Catholic religion, whether this person previously professed some non-Catholic religion or was an unbeliever. And my purpose is to describe the process that takes place from the theological standpoint. Of course, as regards particular details, every conversion is unique, as can be seen from

[1] This is the text of a paper read by Father Connell at Graymoor, New York, on May 4, 1961.

[2] St. Thomas Aquinas, *Summa theologica*, IIa-IIae, q. 1, a. 3.

personal accounts of conversion by converts themselves, in such books as *The Road to Damascus* and *Where I Found Christ,* both edited by Fr. John A. O'Brien, of Notre Dame. But there are other features of conversion which by their very nature are essential, and hence are found in every genuine conversion.

The most basic element of conversion is the act of divine faith whereby the convert believes all the doctrines proposed by the Catholic Church as revealed on account of the authority of God revealing who can neither be deceived nor deceive.[3] It is an act that requires the operation of three factors—the intellect, the will and divine actual grace.

(1) The preliminary intellectual acts, known as the preambles of faith, are the convictions of natural reason that God exists, that He is all-wise and all-truthful, and that He has made known to mankind the doctrines taught by the Catholic Church as revealed. There have been some who upheld the theory that it is sufficient for the preambles of faith that these truths be recognized as probable, but this view has been condemmed on several occasions by the Church, especially in the decree *Lamentabili* in which Pope St. Pius X rejected the Modernistic proposition: "The assent of faith ultimately rests on a group of probabilities."[4] It stands to reason that this intellectual cognition must be an act of certitude, for the will cannot command an unhesitating assent of faith unless the direction comes from an unhesitating judgment concerning the preambles of faith.

However, the certitude with which the preambles are accepted need not be metaphysical or physical certitude; it suffices that they be assented to with moral certitude, which is all that we can have in most of the decisions of life, even those that are vitally important. This does not exclude a fear of the *possibility* of the opposite, but it excludes every *prudent* fear of the opposite. Furthermore, what is known as relative certitude suffices—that type of certitude which is all that can be expected from the individual in question. For example, a child can have moral certitude of the preambles of faith—that God exists, that He is all-wise and all-truthful, that He has revealed certain truths—solely on the word of his parents. For this intellectual dependence on those who love and guide him

[3] *Denz.*, 1789.
[4] *Denz.*, 2025; cf. 1171; 1627.

is proper to a child. But, the mere acceptance of the parents' word would not suffice for a grown person. In other words, as persons grow older, they must acquire a more scientific understanding of these truths, so that they may be prepared to refute difficulties and objections. And so, the priest instructing prospective converts of different intellectual degrees should not propose these truths in a form that may be too technical for some and too rudimentary for others, but must adapt his explanation to the particular needs of each.

The first two of the preambles of faith—the existence of God and His infinite perfections, particularly His wisdom and truthfulness—should not offer much difficulty to any honest and thoughtful person, even if he is not very learned. The unlearned person will not be able to perceive and express the arguments for God's existence in scientific terms, but he will be able to see that the existence of the universe demands an eternal, all-wise, all-perfect Creator, and to realize the obligation of creatures to obey their Sovereign Lord and to give assent to any doctrines He may reveal and impose on them. But the third of the preambles, the existence of truths revealed by God for all mankind, can offer more difficulty. For this phase of the preambles the Catholic Church propounds various arguments, known as the motives of credibility. There are some persons who seem to think that the very examination of the doctrines taught by the Catholic Church, sublime and consoling as they are, and the holiness and wisdom of their First Teacher, Jesus Christ, can provide certainty of the divine origin of the Church's teachings. However, on this point the words of the Dominican theologian, Father Merkelbach, represent the common teaching of theologians:

> Motives intrinsic to the Christian religion, such as the holiness of Christ and the sublimity of Christian doctrine, if they be taken in themselves, even as external divine facts naturally inexplicable, do not seem to prove the existence of divine revelation with certainty strictly so called and demonstrative, but only with great probability and practical certainty.[5]

Certainly, one who would rely on merely internal criteria, such as the appeal of Christian doctrine to the aspirations of the soul or to the religious sense would not have an adequate motive for

[5] *Summa theologiae moralis*, I, n. 702.

a judgment of credibility. The proofs to which the Church gives her primary approval are the external extrinsic criteria, extraordinary facts which could have been produced only by God, and have been produced in evident support of Christian revelation. These are principally the miracles wrought by Jesus Christ in support of the divine origin of His teachings. Concerning these the First Council of the Vatican asserted:

> If anyone shall say that miracles cannot be wrought, and that accordingly all the accounts of them, even those contained in Sacred Scripture should be reduced to fables or myths, or that miracles can never be recognized with certainty, or that the divine origin of the Christian religion cannot be rightly proved by them, let him be anathema.[6]

Among external extrinsic criteria, the Vatican Council also enumerated the Catholic Church itself, which by its admirable propagation, its sublime sanctity and inexhausted richness in all good things, its catholic unity and unconquered stability is a great and continuous motive of credibility.[7]

In instructing prospective converts, whatever their intellectual status, the priest should insist on the importance of such external signs, miracles both physical and moral, as the chief argument for the credibility of the Christian revelation. It is disturbing when we read in the *Autobiography of Eric Gill* (the English sculptor and convert who died in 1940) this account of his conversation with a priest shortly before his conversion: "[I told him] I accepted the whole metaphysical and philosophical basis of Catholicism but when it came to the historical and physical matters—the Bible, the Gospel miracles, the Mass and the rest of it—I didn't see how it could be acceptable except as symbolical . . . I was quite prepared to believe in God and the Church, and in fact that I did so already, but I didn't believe in the divinity of Christ *because* of the miracles—that miracles were in themselves a bore and the less of them the better."[8] There is no indication that he changed his ideas substantially on entering the Catholic Church.

When one has exercised the intellectual process just described, and has perceived the reasonableness and the duty of accepting

[6] *Denz.*, 1813.

[7] *Denz.*, 1794.

[8] *Eric Gill: Autobiography* (New York: The Devin-Adair Company, 1942), p. 192.

the Christian revelation as proposed by the Catholic Church, he is ready for the judgment of credibility and credentity—the intellectual conviction expressed in these words: "The Christian revelation as taught by the Catholic Church *can* be reasonably believed and *must* be believed as a matter of grave obligation." This is what is theologically known as the *judicium practico-practicum credibilitatis et credentitatis* which constitutes the dictate of conscience regarding the act of faith. Te refuse to believe when one has reached this stage of the intellectual activity would be a sin.

(2) The act of the will is now needed, determining the intellect to accept the truths of revelation. For these truths are not *evident,* hence they do not of themselves compel necessarily the assent of the intellect. An act of the will is needed to command acceptance. And since the proper object of the will is the good, divine revelation must be presented, not only as true but also as good. Under many aspects acceptance of revelation can be proposed as a good. It is good to obey my Creator, and He commands me to accept these truths. It is good to assure my salvation, and that can be done only by accepting these doctrines. It is good to possess the joys and consolations of the Catholic faith. The combination of these phases of goodness to be found in accepting the Catholic religion will exert a powerful influence on the average person, once his intellect has been convinced of the credibility of Catholicism. It may be necessary, also for the will to resist impediments in the preparatory process, to brush away prejudices against the Catholic religion, to overcome the inclination to enjoy the pleasures of the world instead of accepting a religion that demands so much self-sacrifice, to conquer the natural unwillingness to make a radical change in one's habits of life. But when this has been successfully done and the judgment of credibility and credentity elicited, then intellect and will are ready for the ultimo-practical judgment that immediately precedes the act of faith.

(3) But as yet we have not mentioned the third and most important factor in the process of conversion—the actual grace of God. The conflicts of the early Church with Pelagianism and Semi-Pelagianism emphasized strongly the necessity of divine grace for the eliciting of the act of faith. For example, the Second Council of Orange, in 529 A.D., defined that even the very beginning of faith and the very desire to believe must come through the gift

of grace.[9] The beginning of faith and the desire to believe (*credulitatis affectus*) would seem to be what we call the ultimo-practical judgment. It means that act of the intellect whereby a person decides definitely that he will believe and it is inseparably connected with the command of the will "Believe," and is immediately and necessarily followed by the act of divine faith. In this rapid process of intellect and will the favored individual has passed from the sphere of natural reasons and motives to the sphere of the supernatural wherein his acceptance of truth is no longer based on his own reason but is based on the authority of God revealing who can neither deceive nor be deceived. Hence, the grace granted for the performance of this final stage must be intrinsically supernatural grace, actual grace in the strict sense of the term.

Even in the natural operations of intellect and will that precede the ultimo-practical judgment, grace may frequently be needed to enable the mind to perceive clearly the strength of the motives of credibility and to give fortitude to the will that may find the process tedious and difficult. However, in the case of one who has not yet made an act of faith this grace would seem to be that which is designated in theology as *mere sanans,* a grace intrinsically natural, since its purpose is to overcome the weakness of the natural powers and aid the performance of natural acts. In the case of one who has already made an act of divine faith—for example, a Protestant on the way to the Catholic Church—there is no reason to doubt but that some at least of the graces that aid in the process are intrinsically supernatural.

Of course, conversion is not completely achieved after the first act of faith has been elicited. No one can be said to be a convert to Catholicism in the full sense of the word unless his faith is *fides formata*—the faith that is animated by divine charity. This perfection of faith can be obtained either through the reception of a sacrament of the dead (Baptism or Penance) with imperfect contrition, or by an act of divine charity, which includes contrition for past sins based on the offense they have caused to the goodness of God.

CONCLUSION

This brief summary of the basic factors in the theology of conversion opens the way to some practical conclusions, especially for

[9] *Denz.*, 178.

those who are devoting themselves to the apostolate of helping in the conversion of non-Catholics. First, we must emphasize the intellectual factor of conversion, especially with Protestants who are inclined to look on conversion as an *experience,* overstressing the emotional sphere or even looking on conversion as a direct revelation from God. We must make sure that no one is admitted to the Catholic Church unless he has an adequate notion of the motives of credibility according to his capacity and is sufficiently convinced by them. In his first enthusiasm at finding the treasures of the Catholic faith, a prospective convert may be inclined to neglect some of the intellectual steps that lead up to the judgment of credibility and credentity. Furtherefore, the apostolate of convert-making includes care of the neophyte after his formal entrance into the Church, with instruction and guidance toward a deeper knowledge of Catholic teaching, that may be prolonged for months and even years, so that as time passes he will grow in appreciation and love of the Catholic faith.

Secondly, there should be in the convert-maker a spirit of sympathy toward the non-Catholic studying the Catholic religion for the first time, based on the realization that he needs a strong act of the will to come to the judgment of credibility and credentity. We should not judge him as insincere if he seems reluctant to accept all the arguments for the truth of the Catholic faith. He may be struggling against many obstacles, particularly the biased picture of Catholicism that has been presented to him all his life. There may be many sacrifices that he must make if he joins the Catholic Church, such as the hostility of his family and the loss of many friends. Hence, to present the goodness of the Catholic faith in a manner adapted to the needs of each prospective convert is an obligation on the part of those who would be God's instruments in bringing a soul into the bosom of the Church. It is well to remember, too, that motives in themselves insufficient, may influence a person in his first approach to the Catholic Church, such as the desire to marry a Catholic, or the beauty of the Church's liturgy; and the Catholic apostle who meets such a person will not ridicule such motives, but will rather gradually direct the mind and heart of the seeker to motives of a more convincing nature.

Thirdly, the divine factor of the act of faith, God's supernatural grace, must be emphasized. Both the convert-maker and the pro-

spective convert must be entirely convinced of this principle and put it into practice—both praying sincerely and frequently that divine light and inspiration toward finding the truth may be granted abundantly to the seeker after truth.

I believe that the oppotunities of making converts—in the sense of supplying the human help which so often is the instrument of God in leading a soul to the truth and glory of the Catholic Church —are widespread in the United States at the present day. I add regretfully that the opportunities to co-operate with divine providence in this respect are not being used to anywhere near their full capacity by many of the Catholic clergy and laity. At the present day, when the Church is encouraging the ecumenical movement, all priests should do their best, each according to the circumstances and his particular gifts, to bring about the fulfillment of the prayer of Jesus Christ: "That they may all be one."[10]

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[10] I have attempted in this article to present only what is the doctrine of the Church and the common teaching of the theologians. I have deliberately omitted the theological controversy concerning the transition from the natural motives of credibility to the act of faith.

THEOLOGY OF THE PRECIOUS BLOOD

In three official decisions, each of tremendous significance for the Church's worship, Pope John XXIII calls attention to the devotion to the Precious Blood: approval of a new litany, issuance of the Apostolic Letter, *Inde a Primis*, and insertion of the invocation *Blessed Be His Most Precious Blood* into the Divine Praises. These official acts have been accompanied by a very personal private and semi-private encouragement of the devotion on the part of the Pontiff in his audiences. As to the Litany of the Precious Blood, he remarked to the Superior General of the Sanguinists, "It is shorter than the existing litanies . . . obsolete phrases were discarded. . . . I recite it every day." The Apostolic Letter was not left to subordinates: "Ordinarily I leave such matters to the vicariate of Rome, but I want to make the devotion to the Precious Blood a very special thing." For the pope this devotion is "our devotion," "a solid devotion," "a primary devotion, which I shall do everything in my power to spread." To the amazement of his auditors the Pontiff asked the Superior General of the Sanguinists to furnish copies of the Litany for the pope to have at hand for his visitors.[1]

Official approval of the new litany adds a magnificent public prayer to the liturgy. In her litanies the Church solemnly adores God and beseeches his help for her special needs. She chants them in pomp and splendor in Eucharistic adoration. Through them she begs humbly on Rogation Days. She is never so profoundly suppliant as when her prelates implore the help of all the saints of heaven before the imposition of hands in ordination to sacred order. A litany is whispered over the dying. Mary's Litany usually concludes her rosary. Jealously the Church guards the list of litanies and limits its extension to the decision of the Roman Pontiff.[2] Of the many existing litanies of the Precious Blood (we know of no less than eight), none was selected, but a new one was composed. Its simple lapidary form and structure and profound dog-

[1] Cf. *Gasparian*, July 16, 1960. This is the semi-official bulletin of the American Precious Blood Fathers. The Pontiff's words in Italian: "Io sono a vostra disposizione per tutto quanto possa occorrere e per la propagazione del nostro Culto."

[2] Canon 1259, #2.

matic content exclude all subjective effervescence, which is not absent in certain prayers of a previous generation. It has warmth and dignity matching the stately liturgical forms in use for centuries. Its insertion into the Ritual with its rich indulgences reflects the faith of the Church.[3] It is the stamp of solemn approval on the devotion to the Precious Blood.

The instruction and admonition of the *Inde a Primis* explicitly confirms what the Litany implies. For all its official character, it is an intimate personal document flowing from the paternal heart of a pope who recalls the practice of the devotion in the home of his early childhood. Though it is not as such an infallible pronouncement, in the opinion of this writer it does decide one doctrinal point: the devotion to the Precious Blood may no longer be considered "secondary." It must rank with the devotion to the Sacred Heart and the Holy Name. The pope makes a sharp distinction between devotions which are *fundamental* and more likely to promote holiness and those which are described as *"peculiares."*[4] In the audience referred to above, the pope specifically asserted, "the devotion to the Precious Blood is always most important. It must be considered among the primary devotions of the Church. In fact there are three principal devotions, to the Holy Name, to the Sacred Heart, to the Precious Blood: but both the Name and Heart have value only through the Precious Blood." Though made in a private audience, these statements clearly indicate the intent of the teaching contained in the Apostolic Letter.[5]

By approval of the invocation, *Blessed Be His Most Precious Blood,* the Church manifests her desire that the devotion be spread among the faithful. These praises are usually chanted or recited after Benediction of the Blessed Sacrament, which Pius XII finds most appropriate for the conclusion of "many exercises of piety, customary among the faithful." The new invocation expresses adoration for the Blood of Christ in the Eucharist and gratitude for the favors granted to those "whom the Immaculate Blood of the Lamb has redeemed."[6]

[3] Cf. *AAS,* LII (1960), 412-413.
[4] Cf. *AAS,* LII (1960), 545 ff.
[5] Cf. *Gasparian, loc. cit.*
[6] Pius XII, *Mediator Dei,* par. 135. The invocation was approved on October 12, 1960, for the universal Church, although it had long been in use

THE SOURCES

The Apostolic Letter clearly indicates the need for a study of the sources, the first of which is the Magisterium of the Church. Paradoxically, the literature expressly dealing with the devotion is not extensive at all, whereas the most cursory inquiry into the sources suggests an immensity of materials which only years of research could exploit. Scriptural studies in this area have had a most auspicious beginning. The area of the "piety of the faithful" manifested in legend, art, drama, and other popular forms reveals the depth and warmth of a widespread *"Schaureligion."* Dismissing all irreverence we may say that the devotion is a "natural" for truly religious art. Precious Blood art does exist as a deep expression of true liturgical piety.[7] But the absorption of sources through theological exposition and synthesis and likewise the general acceptance seems to be historically "tardy."

By analogy with the development of other devotions (to St. Joseph, for instance) we might seek an explanation in the life of the Church herself. The devotion to the Precious Blood as suited to our times most especially is intimately bound up with recent doctrinal and liturgical developments. Its doctrine and practice could not flourish in our modern age before the great historical movements inaugurated by St. Pius X and brought to a climax in the *Mystici Corporis,* the *Mediator Dei* and the new Paschal liturgy. In this same period the study and practice of the devotion have been immensely enriched through fruitful development of three doctrinal areas. These in turn have profited from deeper insight into the doctrine of the Blood of Redemption.

Our age has witnessed a renewed study of Christology (and Mariology), historically, dogmatically, spiritually. There has been

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in churches and chapels of the societies of the Precious Blood. Cf. *AAS,* LII (1960), 987.

[7] Cf. *Proceedings of the First Precious Blood Study Week* (Carthagena, Ohio: Messenger Press, 1958). Proceedings of the week held in 1960 are now being prepared for publication. Historic research into the devotion gives evidence of a great popular love for the Precious Blood manifested in many shrines and "relics." The latter number as many as 250. Whatever their form, the true object of this extensive devotion is the Blood of Redemption. Unerringly the "sensus fidelium" is concerned with the true object of the devotion, whether the material object be a bleeding crucifix or a sacred Host or a relic of the passion.

a more fruitful penetration into the mystery which is the sacramental-sacrificial Church, or Christ operative in the Church. And the approach has been, in the most magnificent sense of the word, eschatological. As never before, we today see Christ in His history (scripture-tradition), in His Mystical Body, in His glory. And all of this in the light of the Redemption through the Blood!

In the divine Trinity, the Logos or Second Person is the eternal image and manifestation of the Father. Through Him all things were created, all things exist as patterned after Him. "All things were made through him" (*John* 1:3). "He is the image of the invisible God. . . . All things have been created through and unto him" (*Col.* 1:15 f.). The hypostatic union of the eternal invisible image with visible human nature is the Incarnation of the eternal image. God made man according to His own image. And this image or pattern of man is in the Eternal Son, the perfect likeness of the invisible God. On the basis of this Scriptural truth, the dogmatic theologian Matthias Scheeben says:

> Indeed this very relation of the two images joined with the immense diversity is the more basic reason why in the Incarnation the one image could be and should be united with the other. For the Incarnation is . . . the penetration of the inner image of God into the external image, manifesting and communicating in and through it the entire inner divine glory externally. . . . And conversely this external image of God is drawn to the internal. Thus the external image of God, which is man, is perfected and crowned through the inner image of God.[8]

Some writers hold that God would have sent His Son even had there been no sin. In this event the Christ of history would have suffered no agony or pain. There would have been no Bloody Death. However, we are not concerned with this attractive hypothesis, nor with the cognate problem of the source of the grace of angels and man before his fall. The present order centers in the Suffering Christ who restored us after the fall. Even thus He enjoys the primacy over all creation: "For it has pleased God the Father, that in him all his fulness should dwell, and that through him he should reconcile to himself all things, whether on the earth or in the heavens" (*Col.* 1:19 f). Christ Himself says:

[8] Scheeben, *Dogmatik*, III Buch, p. 147, n. 356. Cf. Lother Speyer, *Das Christus Bild und die Kunst des 20. Jahrhunderts*, p. 14.

"I am the way, and the truth, and the life. No one comes to the Father but through me" (*John* 14:6).

God spoke the Eternal Word in the Incarnation, offering loving mercy to man. Mankind responded through Mary who joyfully consented to become the Mother of the God-Man. In and through her, mankind accepted its Mediator, its new Head supplanting Adam the Sinner. Now He who spoke to man as the Word of the Father turns to God with Mary and a united mankind speaking in the name of all to the Father in truly human words and signs. Here we have the supreme dialog, which is the basis of all religion. The Response made to God is the act of ultimate devotion. In the name of the race, the Incarnate Word offers to God His total submission in an act of supreme love which sums up His entire interior and exterior life. It is expressed in the supreme human sign of submission to God: the *shedding of Blood*. It has infinite value, the value of merit, satisfaction, redemption, efficacy, sacrifice, in adoring submission. Submission, because He is man! Infinite, because He is God! Thus for the first time in human history God is worthily adored and man is saved. And all other worthy adoration of God centers in this one act of sacrifice through the shedding of Blood. Man is remade in the divine image. Through the Incarnate Son men again become sons of God, "partakers of the divine nature" (*I Peter* 1:4).

THE OBJECT OF THE DEVOTION

Consistently theology and instruction dealing with the Precious Blood have proclaimed the devotion as a special cult paid to the Blood as the Price of man's redemption. The Blood was singled out as worthy of singular honor as a part of the blessed humanity adorable in all its parts, since adoration of the human nature was directed to the divine person in the hypostatic union.[9]

Though this position is unexceptionable, it seems to the writer that the devotion must include more than adoration of the Precious Blood. In the light of the recent developments in the life of the Church and the theology just referred to, we should look upon

[9] This doctrine is found in many sources. Cf. Edwin G. Kaiser, C.PP.S., "The Devotion to the Precious Blood," *AER*, 83 (1930), 1 ff. In this paper the writer sought to explain the basic theology of the devotion entirely on the basis of the "adoration due to the Precious Blood."

the devotion to the Precious Blood as essentially cultal. Traditionally, one of the most significant of prayer forms used in the Church is the Seven Offerings of the Most Precious Blood. Of equal significance is the prayer, "Eternal Father," in which the Blood is offered in atonement for sin.[10] The entire prayer of the Church in which priest and laity participate centers in the Mystical offering of the Blood in the Eucharistic Sacrifice.

The Church herself is essentially the Society of Cult. Purchased by His Blood, she issued from the Riven Side.[11] Such is the profound meaning of the Blood and Water (*John* 19:34 ff). As sacramental-sacrificial society, she alone worships the Father in spirit and truth. The Christ of glory is her supreme High Priest, upon whom all the ministers of the Church essentially depend. It is the clear teaching of theology that Christ in glory offers the sacrifice, administers the sacraments, gives grace to souls, as the principal minister. He imparts supernatural life to the whole Mystical Body.[12] Going beyond the mere juridical concept of the Church (though never rejecting it) noted theologians today present the Church as the Sacrament of Christ, visible sign of all graces and spiritual gifts, as Christ Himself is the Sacrament of God in His marvelous Incarnation. Accordingly the Church contains His mysteries, His effective presence, and above all His Sacrifice. Veiled and shrouded they are, for we still move in the shadow of sacramental order, but the signs are truly effective through the divine power and divine contact.

The fulness of redemptive grace merited by the shedding of Blood is brought to us through the glorified humanity as the Instrument joined to Divinity, the Sacrament of the Word, effectively contacting the members of the Mystical Body (and even going beyond actual membership) principally through the seven-

[10] The prayer reads: "Eternal Father, I offer Thee the Most Precious Blood of Jesus Christ in atonement for my sins, in supplication for the holy souls in purgatory, and for the needs of holy Church."

[11] Cf. *Acts* 20:28. This doctrine of the purchase by Blood is stressed in the encyclical, *Mystici Corporis*, par. 102, 122; it also points out that the Church flows from the Riven Side, par. 29.

[12] Pius XII, *Mystici Corporis*, par. 55: "He [Christ] selects, He determines, He distributes every single grace to every single person 'according to the measure of the giving of Christ.'" Cf. also par. 31, 68.

fold instrumentality of the sacraments in the Basic Sacrament, which is the Church.[13] The sacraments are not incidental to the Church. They are of her very sum and substance, part and parcel of the Mystical Body, the most exalted prayer to God in adoration and petition.

Thus we share in the fruit of the Blood shed on Calvary's height. "The passion of Christ is extended to the end of the world," says Leo I.[14] "I find you in your mysteries," says St. Ambrose.[15] Always one, the Church and Christ, Augustine can speak of her as the "one Christ loving Himself." Our love for the Church is affectionate embrace of the Spirit of Christ, who in the flesh is the love of the Eternal Father for His children. Again Augustine, "In so far as one loves the Church, does he possess the Holy Spirit."[16] This identification is aptly expressed in the words, "He who beholds the Church beholds Christ."

[13] St. Thomas teaches that the humanity of Christ is the cause of grace instrumentally (efficiently) through the very acts of the passion, the resurrection and the ascension. They are the instruments of the divine power even though the effect produced is distant in time and space. They are effective in the order of sign. This divine power "presentialiter attingit omnia loca et tempora; et talis contactus virtualis sufficit ad rationem huius efficientiae" (III, q. 56, a. 1, ad 3). As divine act personalized, the death on the Cross has a mystery content which transcends time. It exists now in the living Christ. Based on the divine act it has a perennial content which was and still is directed to us. Cf. Heinrich Schillebeeckx, "Sakramente als Organe der Gottbegegnung," in Feiner, Trütsch, Böckle, *Fragen der Theologie Heute* (Einsiedeln: Benziger, 1957), p. 391.—Similar is the thought of Karl Rahner, S. J., *Heilige Stunde und Passionsandacht* (Freiberg: Herder, 1949), p. 15: "Your childhood is past, but you are now eternally One who experienced that childhood, and only because you once were a child. Your tears are wiped away. But now you are uniquely the One who has wept and whose Heart can never forget why He wept. Your trials and sorrows are over. But the Man who was shaken to His depths is Eternal. Your earthly life and death are past, but the meaning and value they held is eternal in you, and therefore is present among us. Present eternally here is the courage of your life which triumphed over all obstacles, the love which formed and transformed this life. Eternally present is your Heart, which gave unquestioning assent to the unfathomable designs of the Father. Present is your obedience, fidelity, meekness, love for sinners. . . . What you were, what you experienced and suffered is therefore present to us."

[14] Leo I, *De Pass.*, XIX, c. 383.

[15] St. Ambrose, *Apol. Prophetae David*, 58.

[16] St. Augustine, *In Ev. Joan*, tr. 32, n. 8.

As the Church is one with Christ, so we are one with Him through the Church. The prayer of the Church and our own prayer mingle with the prayer of Christ. Most effective is the Eucharistic prayer in which there is the communion and communication of men with God through Christ. All the faithful partake, the priest through official sacred order and indelible sign of ordained priesthood, and the laity through the sacerdotal sign of baptism and confirmation, which link every member of the Church with Christ the Priest. Though all the sacraments belong to the order of worship, these three are sacraments of perpetual priesthood, deriving all their meaning from the High Priest who forms the Church in its supreme duty of offering worship to God the Father through Him.[17] The bond is sealed in Blood: the bond between Christ and the Church, the bond between the High Priest and the ministers, between the ordained priest and the members of the Worshipping Society; the bond is the Blood of Sacrifice. It follows, therefore, that devotion to that Blood is fundamental and essential in our relation to God. It is clearly the sacrificial, the priestly devotion, the devotion of worship.

THREE PHASES OF THE DEVOTION

We adore the Blood as an important *part* of the humanity united to the Logos, hypostatically. In a sense this is only the first stage of the devotion. Perhaps we could term it the static stage. But we

[17] In his moral theology, Haering shows that the entire Christian life is rooted in the priestly and sacrificial: cf. Bernard Haering, *Gesetz Christi* (5th edition, 1959), p. 785 f.: "Precisely because the Christian life has its roots in the Sacrifice of Calvary it also reflects the splendor and dignity of priesthood. Union with the Crucified means bond with His priesthood and the supreme sacrificial act on the Cross. To follow Christ on the way to the Cross for the consummation of His priestly Sacrifice, to be partner with Him on this priestly path, we must be ingrafted in His sacrificial power and sacrificial dignity through holy baptism. The baptized Christian who humbly and loyally accepts his cross day by day, submits freely to the spirit of sacrifice and merges his sentiments with the sacrificial sentiments of the High Priest Jesus Christ. He is united with the High Priest of Calvary for the fulfillment of the priestly assignment which flows from assimilation to Him, particularly through the sacramental character of baptism, confirmation and holy order. . . . The imitation is imitation in Christ's priesthood; it is following the *priestly* way, the way of the cross, the way of utter love. This is to say that our bond with Christ is the bond of worship of the

must go beyond this stage. The devotion must be concerned with the "shedding" of the Blood, with the Redeemer who saves us through Blood, with our offering of the Blood in co-operation with Christ the Priest. In this vastly comprehensive sense there are three phases of the devotion. *First*, the earthly which culminated in the Bloody Death and which is now historically concluded. The object of unending love and reverence, it is profoundly present through divine operation and contact in the *second* phase. This is sacramental-sacrificial, centering in the Eucharist and embracing the whole life-worship of the Church on earth. *Finally*, there is the celestial phase in which the community of the blessed unites more firmly than ever with Christ the eternal Priest and honors the Lamb that was slain (*Apoc.* 5). The Lamb has always been considered one of the most significant symbols of the devotion to the Precious Blood.

If this doctrine is correct, we must conclude that the devotion to the Precious Blood goes far beyond earnest meditation on the Passion and Death, necessary as this may be, far beyond the sad and plaintive liturgy of Lent and Holy Week with all its profound significance in the divine worship. Climax of Good Friday, culmination of Christ's merit, satisfaction, sacrifice, is the glorious Resurrection. Through Resurrection-Ascension Christ has become the life-giving Spirit bestowing the Christ-life of grace on man. Purchased by His Blood, men are now God's possession, freed from slavery and the tyrannical clutch of the Evil Spirit. Now begins the efficacious action of Christ in glory through the Church, His Mystical Body, centering in the Eucharist. We choose to follow noted theologians who teach that it will continue in the Church Triumphant in the celestial sacrifice of the eternal priesthood. Christ's redemptive action continues in the distribution of the fruits of Calvary even after the veils of the sacraments and the Eucharistic sacrifice are lifted in eternal vision. But again, all derives from the Shed Blood of Calvary, now eternally offered. This, it seems, is the rich full meaning of the "everlasting priesthood."[18]

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heavenly Father, of divine cult. This implies partnership in offering, in being offered, partnership with the High Priest and the Sacrificial Lamb, Jesus Christ."

[18] Cf. *Heb.* 7:24 f. For a bold and lofty explanation of the celestial priesthood and the eternal sacrifice in its relation to the glorified humanity and

The celestial priesthood is also clearly indicated in the vision of the Lamb before the throne, depicted in the Apocalypse.[19] Recent inquiry has opened up vast possibilities of study in this entire area dealing with the eschatological and Apocalyptical significance of the Sacrificial Blood. Our devotion helps to see in depth and order and full implication the revealed truths of the Resurrection-Ascension and our own resurrection in glory; the saving efficacy of Christ's work in the Church; the celestial priesthood and sacrifice in its endless vistas; the congregation of the blessed in union with Christ. All are essentially bound up with the Blood of sacrifice. Theological study of the devotion thus progresses with the enrichment of theology in other areas. Enrichment is mutual![20]

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the community of the blessed, cf. Juan Alfaro, S.J., "Cristo Glorioso, Revelador del Padre," and Teodorico da Castel S. Pietro, O.F.M. Cap., "Il Sacerdozio celeste di Cristo nella lettera agli Ebrei," in *Gregorianum: Christus Victor Mortis*, XXXIX (1958), 222-270, 319-334.

[19] Cf. Burkhard von Neunheuser, O.S.B., "Gedanken zu einer Theologie des Lammes," *Enkainia* (Dusseldorf: Patmos Verlag, 1956), 123 ff.

[20] In the absence of official decisions of the Church and the guidance of a body of theological thinking, the individual theologian must proceed very cautiously, with deep respect for the sincere and informed criticism of others. And above all for the authority of the Church! With all this in mind, we note the following regarding the object of the Devotion to the Precious Blood: it is concerned with the Blood of Christ as an important part of the blessed humanity which in all its parts is worthy of divine cult. But more specifically we are concerned with the Blood *as shed*, with the Blood shedding, whether really or mystically. This we call the immediate object. (Perhaps we could call the Blood itself the physical or material object.) The Blood shedding is the sign and symbol, the most perfect and effective sign and symbol, of the whole work of Redemption, which is the adequate object of the devotion. Ultimate object of this and any other devotion is the Triune God, whom we approach through the Incarnate Redeemer. The formal acts of the devotion are adoration and sacrificial offering. These, we think, constitute the cult of the devotion: the Blood is adored in its shedding and offered to God. In this "shedding" we include the historic, mystical, the celestial. If the latter involves the theologian in difficulties, we must bear in mind that limiting the object of the devotion to the earthly life of Christ and the present sacramental-sacrificial order also creates a problem. The ultimate and celestial triumph of the eternal priesthood should in some manner be considered a truly "sacrificial priesthood."—By way of one practical conclusion from all this, it is but one

Pope John stresses three devotions united by an unbreakable bond. It follows that we should study the devotion to the Precious Blood in relation to the Sacred Heart and the Holy Name. And these in relation to the Precious Blood! Obviously there is no room for party spirit, neither in theology nor in spiritual instruction. Christ is not divided! The devotions are most intimately connected. If the "whole human race can find room in His Heart," it is for the simple reason that the love of His Heart embraces all who are redeemed by His Blood, the entire race and each man in his concrete and total individuality.

Repeating a thought of Pascal we may say the Savior presses the last drop of His Blood from His Riven Side with the words, "I shed this last drop for you." We may also say that He calls us each by name with all the love of His Heart, offering the graces merited by His Redemptive Blood: the last drop is to fill the cup of His sacrifice to overflowing. He shed it all for us. And when He calls us by name with the love of His Heart and the graces of His Blood, we must respond. His call, His gift, demand the response of total commitment to the Christ whom we invoke by the Redemptive Name of Jesus. In no other name can we be saved. This Name is "above every name" (*Phil.* 2:9). The Litany of the Holy Name has no invocation of the mere "name of Jesus," Jesus Himself is invoked, the Redeemer is called by His Name of Redeemer. Far from being the Great Unknown, He is known to us as "the Christ, the Son of God," and believing in Him we "have life in his name" (*John* 20:31). We shall invoke Him with love even in the glory of eternity!

We have every reason to look upon the concern of the Sovereign Pontiff for the spread of the devotion to the Precious Blood as providentially suited to the needs of our age. In this devotion men can find unity and peace in a secure bond with God the Father. "For it has pleased God the Father that through him he should rec-

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among very many, we should not make the Passion and Death of Christ the exclusive (or almost exclusive) object of certain spiritual exercises, such as the rosary. Should the Spirit of God guide certain souls to a very special concentration on the Passion and Death, these still do not constitute the entire devotion to the Precious Blood.

oncile to himself all things, making peace through the blood of his cross" (*Col.* 1:19f.).

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FIFTY YEARS AGO

The September, 1911, issue of *The American Ecclesiastical Review* begins with an article by George Metlake, of Germany, in continuance of his series on Bishop von Ketteler. This article deals with the early years of the Bishop's episcopal activities. . . . Fr. Husslein, S.J., writes on "Race Suicide and Socialism," giving some startling figures on the rapid decrease of births in France. . . . Fr. A. Meehan, of Rochester, contributes an article on "Diocesan Consultors and Synodal Examiners." . . . Msgr. Celso Constantini writes on "Christian Art in the Catacombs." He tells us that the most ancient image of the Blessed Virgin, dating from the beginning of the second century, was found in the Catacomb of St. Priscilla. Our Lady is represented as seated with the Divine Child at her breast. Standing before them is the prophet Isaias. . . . Fr. Stephen Donovan, O.F.M., gives a summary of the controversy on the lawfulness of vasectomy, which had been conducted in the pages of *The American Ecclesiastical Review* for several months. He believes that the opinion affirming the right of the state to inflict vasectomy on criminals is sufficiently probable to be followed in practice. . . . Fr. T. Labouré, O.M.I., also supports the lawfulness of vasectomy imposed by the government on degenerates, both as punishment and as a means of protecting society against undesirable citizens. . . . Fr. Schmitt, S.J., holds, against Fr. Labouré, that vasectomy is a grave mutilation. . . . A decree from the Sacred Congregation of Religious declares that religious with simple vows, as well as those with solemn vows, must have the permission of their superiors to have a book published. . . . The decision of the Biblical Commission concerning the date of composition and the historical truth of the Gospel of St. Matthew appears in this issue. . . . An anonymous article in the Studies and Conferences states, in regard to men and women who are unable to attend Mass on Sunday morning: "Thousands of these men and women might go to Mass if it were possible to get a suitable hour for them." The writer refers to a suggestion made the previous month that such persons be allowed to satisfy their weekly obligation by attending Mass on Saturday evening, or be given a Mass on Sunday evening. . . . Fr. B. Cothonay, O.P., pleads for assistance for foreign missions, especially those in China. . . . There is a brief article recommending that Catholic boys shall not join the Boy Scouts. F. J. C.

Answers to Questions

WILL A MOCK MARRIAGE HELP?

Question: A young man in my parish is living in open concubinage with a divorced woman whose husband is still living. His father wishes him to contract a civil marriage, so that there may be "an air of respectability" about the union. Is this course permissible?

Answer: Such a procedure is not permissible, but would only add sin to sin. If a civil marriage ceremony took place, the union would still remain a sordid concubinage, and in addition the couple would stain their souls with a sacrilege—a mock marriage, a travesty of holy Matrimony. If anything, the father should try to persuade his son to abstain from any form of attempted marriage, even though he intends to continue living in adultery, since this is the lesser of two evils.

This question illustrates very clearly the idea of many Catholics at the present day that the "air of respectability" which a civil marriage ceremony gives to an invalid union is quite sufficient to give the couple the right to be treated as a lawfully wed man and woman. I believe that Catholics should realize more fully that a couple such as is described by the questioner are living in concubinage, whether or not they have a civil marriage ceremony, and should not give them the honor they show to a properly married couple.

ABSOLUTION OF A DYING NON-CATHOLIC

Question: Since many Anglicans and Episcopalians now believe in the Sacrament of Penance, is it not to be held that sacramental absolution secretly given to such a person in danger of death is not only permitted but is even obligatory, according to the principle: "Whenever by a certainly probable opinion it is lawful to give absolution to a dying person, a priest is bound to give absolution?" (Genicot, *Theologia moralis,* II, n. 299).

Answer: The questioner is evidently referring to the opinion that a dying non-Catholic may sometimes be given sacramental absolution secretly, while he is still conscious (that is, without his realizing what is being done) after he has been disposed through acts of faith and contrition. The presumption is that there is no reasonable hope of inducing him to become a Catholic. I believe that this opinion is sufficiently probable to be followed in practice. However, I would not condemn a priest who would not accept this opinion, because I do not think that there is enough probability to the opinion to induce the *obligation* to use it. Indeed, Genicot, at the end of the paragraph which contains the sentence quoted by our correspondent says: "There is no strict obligation to give absolution in those more doubtful cases in which, with other authors, especially more recent ones, we have considered it lawful (to give absolution secretly to conscious non-Catholics in danger of death), because other authors can doubt, not unreasonably, about its probability."

RECOMMENDING A SIN

Question: Suppose that a well-meaning non-Catholic asks a priest if he is obliged to continue in the profession of his religion, which he believes to be the only true religion. Is the priest supposed to tell him that he is obliged to adhere to this non-Catholic religion? In that event, is not the priest guilty of prescribing something which he knows to be sinful, even though the questioner is not aware of this? How do you solve this dilemma?

Answer: The answer to this question is based on the important distinction between an *objective* and a *subjective* obligation. It is not correct to tell such a person, without any qualification, that he is obliged to remain in a false religion, because "obligation" without any modifying clause signifies an *objective* obligation. The proper thing to say is: "If you are convinced that your present religion is the one true religion, you are obliged *subjectively* to remain in it." Instead of "subjectively" the phrase "in conscience" might also be used. In that way the priest will avoid the incongruity of telling a person, without any qualification, that he is bound to do something which he (the priest) knows to be opposed to the law of God.

THE SALE OF CANDLES

Question: I am the manager of a store in which candles of various colors are sold. Some of these are bought by Catholics for devotional use—red candles in honor of Our Lord, blue in honor of the Blessed Virgin, etc. However, we have reason to believe that some of those who purchase these candles use them for superstitious purposes. What is our obligation in this matter? Must we cease to stock and to sell these colored candles?

Answer: The general principle regarding the sale of an article that may be used for either good or bad purposes is this: It may be sold to a customer without any questioning, on the presumption that it will be used for a good purpose, unless there is certitude or a strong presumption to the opposite. This can be well exemplified in the sale of liquor. Some persons use liquor for the purpose of becoming intoxicated; others use it for moderate and lawful drinking. Hence, a salesman need have no hesitation in selling a bottle of liquor to a customer, unless there is good reason to believe that he or some others are going to abuse it. Even in that event he may sell it for a sufficiently grave reason, since his co-operation is only material. The same principle is applicable to the present problem. Those who purchase colored candles should not be asked for what purpose they intend to use them. If, however, a person spontaneously gives the information that he intends to use them for superstitious purposes, a grave reason is required to justify the store-owner in selling candles to this person.

FRANCIS J. CONNELL, C.SS.R.

BINATION ON GOOD FRIDAY

Question: If a priest, with permission of the local Ordinary, celebrates the Liturgical Service of the Passion and Death of our Lord in two parishes on Good Friday, in accordance with the Holy See's Declarations of March 15, 1956 and Feb. 1, 1957 which permit a priest who has charge of two or more parishes to repeat the ceremony if the Bishop permits, does the priest who is celebrant receive Holy Communion in the later service or services? If it is not obligatory, then may he?

Answer: Since the aforesaid Declarations by the Holy See do not speak of any variation in the ceremony in connection with the permission to repeat the Liturgical Service of Good Friday, it is to be celebrated in the same way each time and therefore the celebrant will receive Holy Communion each time.

SUNDAY FUNERALS

Question: Can a funeral Mass be said on a Sunday? It doesn't seem possible to me, but I cannot find where it is forbidden on ordinary Sundays. Some Sundays are definitely excluded by the new code of rubrics.

Answer: The new rubrics, as you indicate, forbid a funeral Mass on Easter, Pentecost, the Sundays of Advent, Lent and Passiontide, and on Low Sunday, and also on a Sunday on which the external solemnity of any feast is held (## 406-407). A funeral Mass may be said on the other Sundays in the year. However, for very obvious practical reasons, the custom in this country has been to avoid Sunday funerals. In fact, "in view of the special circumstances which in the United States usually prevent Requiem Masses *praesente cadavere* on Sundays," a special indult had been sought to permit them "to be celebrated on those solemn feasts which are to be celebrated in the universal Church in the double rite of the first class, but which are not of obligation in that country." On Oct. 16, 1940 the indult was granted as presented, excepting however from the special permission the last three days of Holy Week and the Feasts of Epiphany and Corpus Christi. This indult, of course, has ceased with the promulgation of the new code of rubrics and I have not as yet heard of any renewal.

ALTAR PROBLEM

Question: In view of the Instruction on Sacred Music and Sacred Liturgy issued in Rome in Sept. 1958, I would like to know your viewpoint regarding the use of a second altar in the sanctuary. Since the instructions clearly state that the tabernacle is to be placed on the principal altar, is it possible to have an additional permanently placed altar at a lower level (in the sanctuary) which would be used for low Masses with the priest either facing toward or away from the people?

Answer: In many of the churches in Europe today there is, besides the principal altar with tabernacle, a movable wooden altar without tabernacle set up in the sanctuary quite close to the communion rail. In the vast cathedrals and other large churches, this supplementary altar brings the Mass close to the faithful and affords an opportunity for Mass *versus populum*. But this altar is a temporary one. Although one might not find any positive prohibition of the kind of supplementary altar you suggest, I believe it would be against the spirit of the liturgy, for it would prevent the principal altar from being the focal point of the church. "It is important that the altar should be prominent in the church. By its central position and sumptuousness, the altar should, straightway, draw the attention of those who enter the church" (A. Croegaert, *The Mass: A Liturgical Commentary*, Eng. trans., London: Burns and Oates, 1958, Vol. I, p. 5). Croegaert, however, is aware of the advantages deriving from the Mass *versus populum* and speaks of the desirability of an altar constructed for that purpose. At the same time, he admits that there are obstacles and lists the chief ones. The problem has been increased by the rather recent legislation on the tabernacle (S.R.C., June 1, 1957). I have recently heard of an ingenious solution which apparently stays within the law and yet gives an unimpeded view of a priest offering Mass *versus populum*. The altar in question has two *mensae*, one lower than the other, arranged in such a way that the higher *mensa* appears to be the top of a high gradine. Against this gradine there is set in the center a tabernacle which, although it does not rise higher than the back *mensa*, can be given the required prominence by its material and construction. On the side of the higher *mensa* (the side away from the people), the praedella is raised to correspond to the extra height of the *mensa*, so that the priest's actions are in clear view of the faithful. This is the most satisfactory solution I have heard of to date.

CONFUSION REGARDING RESPONSORIES

Question: I thought I was doing pretty well in adjusting my old breviary to the new rubrics until I got caught off base during what used to be the octaves of Corpus Christi and the Sacred Heart. For a day or two I read the responsories as printed for the current feria within the old octave; then a tardy glance at my ordo told me I

was wrong. Why were we sent to the Fourth Sunday after Pentecost and the subsequent ferias for the responsories?

Answer: The responsories you were reading continued the theme of Corpus Christi and the Sacred Heart in spite of the fact that the octaves had been suppressed. You were therefore directed by the new rubrics (Changes in the Roman Breviary and Missal, # 33, p. 139 in the Collegeville trans.) to select the responsories for the Sunday or feria from the Fourth Sunday after Pentecost or the corresponding feria within that week, which is the first week entirely free of the old octaves.

A SUGGESTION

One of our correspondents writes as follows: "May I make a suggestion in regard to the large hosts used at Mass? At times they break rather irregularly. I think this difficulty could be remedied by having, instead of one ridge drawn across the host, two ridges so that the break would occur between the two ridges." Manufacturers of baking irons, please note.

JOHN P. MCCORMICK, S.S.

Analecta

SUPREMA S. CONGREGATIO S. OFFICII
Monitum

Cum compertum habeat passim esse vulgatas et adhuc spargi multas et periculosas opiniones circa peccata contra VI Decalogi praeceptum et circa imputabilitatem humanorum actuum, haec Suprema Sacra Congregatio sequentes normas publici juris fieri censuit:

1) Episcopi, Praesides Facultatum Theologicarum, necnon Seminariorum et scholarum Religiosorum Moderatores, ab iis quibus munus incumbit docendae theologiae moralis vel congeneris disciplinae, omnino exigant ut traditae ab Ecclesia doctrinae ad amussim se conforment (cfr. can. 129).

2) Censores ecclesiastici magnam adhibeant cautelam in recensendis ac iudicandis libris et ephemeridibus, in quibus agitur de sexto Decalogi praecepto.

3) Clericis et Religiosis interdicitur ne munere psychoanalystarum fungantur, ad mentem can. 139, par. 2.

4) Improbanda est opinio eorum qui autumant praeviam institutionem psychoanalyticam omnino necessariam esse ad recipiendos Ordines Sacros, vel proprie dicta psychoanalytica examina et investigationes subeunda esse candidatis Sacerdotii et Professionis Religiosae. Quod valet etiam si agitur de exploranda aptitudine requisita ad sacerdotium vel religiosam professionem. Similiter sacerdotes et utriusque sexus Religiosi psychoanalystas ne adeant nisi Ordinario suo gravi de causa permittente.

Datum Romae ex aedibus S. Offici, die 15 Julii 1961.

SEBASTIANUS MASALA
Notarius

Book Reviews

THAT THEY MAY SHARE: A MASS COMMENTARY. By Alfred C. Longley and Frederick R. McManus. New York: Benziger, 1960. Pp. xviii + 269. $9.50.

This recent book of three hundred pages, prepared to assist in parish participation in the Mass, has much to offer the usually busy priest who wishes to fulfill his role as prescribed in the Instruction of the Sacred Congregation of Rites issued in 1958. As a liturgical guide, it will take its place among the best for any English-speaking parish whose priest and people are struggling with the problems of active participation in offering the Holy Sacrifice.

Although it may be a little outdated by the few practical changes introduced January 1, 1960 for the progressive liturgical reforms, yet its general suggestions for celebrant and commentator clearly and practically set forth step by step a proper procedure of complying with these Instructions.

Its first section is a didactic form of suggestions for achieving not only an active but a dynamic interest in the Mass by spelling out the important role of a commentator and the message he can impart to the congregation offering with the celebrant. Practical guides for the celebrating priest are offered in an unusually well-planned progressive form for both the sung or recited Mass. These authors strive to impress the manner in which the priest may accommodate himself both to the nature and sanctity of the Mass and to the untrained but hopeful participating congregation.

The second part of this treatise is a set of adaptable commentaries. A general commentary for any Mass is offered for the less energetic; this is followed by special commentaries for the entire year. The unusual feature of each particular commentary is found in a particular dynamic thought developed for each individual Sunday of the year and for the principal feast days.

However, the repetitious forms of introducing the regular parts of the Mass might tend to be monotonous after a trial period. Perhaps a shortening or elimination of them to conserve and reduce the time element of any commentator would be prudent lest he interrupt the celebrant's continued action or distract the faithful's prayerful attachment and attention.

Maybe we would do well to remind ourselves that speed is not the norm in offering the Holy Sacrifice. Rather, it is a matter of avoiding delay as indicated by God to the Chosen People when asked to offer sacrifice in the role of pilgrims, ready and eager to continue their journey to the Eternal Holy City of Jerusalem.

Finally, another practical note about this timely book: its dignified binding and printing make it suitable for use in any pulpit or at a lectern in either a cathedral or a small parish church.

ROBERT E. O'KANE

MARTIN LUTHER AND IGNATIUS LOYOLA. By Friedrich Richter. Translated by Leonard F. Zwinger. Westminster, Md.: The Newman Press, 1960. Pp. 248. $3.75.

The Ecumenical bandwagon is littered with books: good, bad and indifferent. This book, by Friedrich Richter, adds to the present load. The author, a recent convert and an active member of the *Una Sancta* movement, attempts to show the difference in the two men, Martin Luther and Ignatius Loyola. Products of their times, Luther and Ignatius respond to a unique historical situation differently. Martin Luther protests the then existent abuses within the Church via the road of separation. Ignatius equally protests. But his protestations do not separate him from the Church. Rather, they take the form of remedying the abuses, mending fences and revitalizing the spirituality of the Church. Ignatius cannot conceive of a Christianity apart from the Catholic Church, whereas Luther engages in a therapy which is totally divisive.

The author, in his attempt to treat of and clear away the numerous misconceptions concerning these two men, hopes thereby to contribute to the cause of ecumenism and Church unity. It should be said here that the author does give some fairly good insights into both characters, Luther's more so than Ignatius'. However, the entire book is vitiated by the author's zealous opinions which are not generally shared by either Catholics or Protestants. Statements such as: "Under its (nominalism's) influence he (Luther) boldly begins to discredit the ultimate appeal to objective truth; namely the divinely established authority of the Catholic Church to teach and to rule" (p. 13), are statements which no one can accept without clarification. But the clarification does not come until three quarters of the book is completed (pp. 167-68), and even then the matter is not totally clarified.

Also, the author has the very bad habit of inserting his own personal convictions under Ignatian or Lutheran patronage, leading the reader

to believe that this personal conviction is what the Church teaches, or that it is meritorious to think so (p. 167). One goes away with the impression that the "sacrificium intellectus" of Ignatius means just that, namely the giving up of the intellect as well as the will. Confer as well the context of the statement: "What seems to me white, I will believe black if the hierarchical Church so defines" (p. 41).

I have yet to see proof of the statement that: "The Middle Ages were conspicuously theocentric. God stood in the center of all things" (p. 115).

I for one do not use the *Spiritual Exercises* and know of thousands of others, both priest and laymen, that do not. Still, the author states without reservation: "The Society of Jesus still employs them to intensify the spiritual life and to mould character; *in fact* (Italics mine), they are used by practically the whole Catholic clergy and by anyone who takes his obligations to his faith and to his Church seriously. Without the *Exercises* an exemplary Catholic life today would hardly be imaginable" (p. 133).

In all, the book is overloaded with repetitious generalizations that need much clarification, as well as with the personal value judgments of the author, which are purely personal and not universal. Certainly, the Protestantism of which he talks is not the Protestantism that one finds in the United States.

Relatively little can be gained from a book such as this, and in some instances, positive harm might result. All of which makes one wonder as to why the book was translated into English in the first place.

IGNATIUS S. KLOSEK, O.S.B.

LITURGY AND DOCTRINE. By Charles Davis. New York: Sheed & Ward, 1960. Pp. 123. $2.50.

That we are living in an age of liturgical reform, no one can deny, for all are affected by it. Youngsters struggle with Latin so they can participate in dialogue Masses; nightworkers rejoice that the Church knows their needs; old-timers often find it hard to adjust themselves to the "new ways" of the liturgy. About all this there has been written *multa sed non multum* in recent years. The incidentals of the liturgy have many exponents, but the fundamental doctrines underlying the Liturgical Movement have been sadly neglected, especially in the English-speaking world. Fully aware that ritual changes will bear little fruit without a corresponding understanding of their doctrinal basis, Fr. Davis sets out to contribute his share to rectify the present situation. His profound insights into the essential doctrinal foundations

of the liturgical renewal are set forth with a clarity not always common among contemporary devotees of the Liturgical Movement.

A brief historical introduction explains the character of the Liturgical Movement as a concrete pastoral effort of the Church to renew the Christian life at its center and source. Urgent pastoral concerns have necessitated this renewal.

Davis next treats of the role of the risen Christ in the liturgy. This is logically placed, since it is a refrain that constantly recurs to elucidate the succeeding five chapters. Each person of the Trinity has a distinct role in the Christian's life. The Holy Spirit incorporates us into the risen Christ, and we thus become adopted sons of the Father, embraced by His love and His only-begotten Son—our Head and Mediator. The Christian life is not a timeless relationship with God, but the taking part in an unfolding drama of redemptive history, the full accomplishment of which will coincide with the fullness of our own individual salvation. The whole process involves reliving in ourselves the drama of Christ's return to the Father, dying with Him and rising with Him.

The nature of the liturgy is unintelligible without a firm grasp of the nature of the Church. In particular, the liturgical assembly for Mass is the symbol, the cause, and the realization of our union with Christ. In the liturgical community, the individual meets the Church in the concrete, and if he is a passive Christian there, the chances are that he will be a passive Christian elsewhere as well.

Dom Casel's "Theology of Mysteries" is expounded with unique simplicity and bolstered by the Thomistic concept of the continued virtual presence of Christ's saving acts, whose dynamic power reproduces in the members of the Church their conformity to the Head of the Mystical Body.

The chapter on the Sacraments stresses the Eucharistic sacrifice as a sacred meal. To appreciate this notion, as well as all the sacred signs of the other Sacraments, a familiarity with Biblical symbolism is required. Davis deplores the widespread ignorance in this area, and insists that it must be remedied if the Sacramental world is ever going to be the living force it should be in the Christian's religious psychology.

The Parousia is a doctrine too often pictured as the final disaster of the world's end, instead of as the triumphal second coming of Christ. The eschatological dimension of the liturgy provides us with a tensioned longing and hoping for Christ's return not as the destruction of all but as the completion of the whole history of salvation. The book concludes with a brief apology for the liturgical renewal of the present day.

The quality of this work makes it necessary reading for everyone dedicated to the Liturgical Movement. Its brevity is a challenge to the critics of the moment. To them it may be said "tolle, lege." This work should bear much fruit. May Fr. Davis provide us with more of the same.

RICHARD T. HANLEY, O.M.I.

Books Received

CANON LAW FOR RELIGIOUS WOMEN. By Louis G. Fanfani, O.P., and Kevin D. O'Rourke, O.P. Dubuque, Iowa: The Priory Press, 1961. Pp. xxiii + 393. $4.95.

LIVING THE LORD'S PRAYER. By Eugene Vandeur, O.S.B. Translated by M. Angeline Bouchard. St. Louis: Herder, 1961. Pp. viii + 192. $3.75.

FAITH, HOPE AND CHARITY. By Henry Bars. Translated by P. J. Hepburne Scott. New York: Hawthorne Books, 1961. Pp. 143. $3.50.

THE MARK OF HOLINESS. By Robert D. Smith. Westminster, Md.: The Newman Press, 1961. Pp. xv + 323. $4.50.

DO DOGMAS CHANGE? By Henry Rondet, S.J. Translated by Dom Mark Pontifex. New York: Hawthorne Books, 1961. Pp. 125. $3.50.

TAO TEH CHING. By Lao Tzu. Asian Institute Translations, No. 1. A new translation by Dr. John C. H. Wu. Edited by Dr. Paul K. T. Sih. New York: St. John's University Press, 1961. Pp. xiv + 115. No price given.

THE HSIAO CHING. Asian Institute Translations, No. 2. An Ancient Dialogue Between Confucius and His Disciple Tseng Tzu. Translated by Sister Mary Lelia Makra, O.P. Edited by Paul K. T. Sih. New York: St. John's University Press, 1961. Pp. xiv + 67. $3.50.

MISSIOLOGY IN AFRICA TODAY: THOUGHT-PROVOKING ESSAYS BY MODERN MISSIONARIES. Edited by Msgr. Desmond J. Hatton. Dublin: M. H. Gill and Son, Ltd., 1961. Pp. 151. Six shillings.

MEDICAL ETHICS. By Charles J. McFadden, O.S.A. Philadelphia: F. A. Davis Co., 1961. Pp. xxi + 441. 5th Edition. No price given.

THOUGHTS ON PRAYER. By Dom Jerome Holmes, O.S.B. New York: Taplinger Publishing Co., 1961. Pp. 62. $1.50.

THE ONE TRUE GOD. By John E. Breshnahan, O.S.A. Villanova, Pa.: Villanova University, 1961. Pp. xi + 46. 60¢

WISSENSCHAFT UND ZEUGNIS. By Hermann Stenger. Salzburg: Otto Muller Verlag, 1961. Pp. 259. No price given.

COMMUNIO. By Ludovico Hertling, S.J. Rome: Universitas Gregoriana, 1961. Pp. 57. L. 500.

DIE KIRCHE ALS BAU. By Josef Pfammatter. Rome: Universitas Gregoriana, 1961. Pp. xix + 194. L. 2000.

DAS HEILSWIRKEN GOTTES DURCH DEN SOHN NACH TERTULLIAN. By Karl Wolfl. Rome: Universitas Gregoriana, 1961. Pp. xi + 314. L. 2500.

CORPUS CHRISTI QUOD EST ECCLESIA II. DE CHRISTI CAPITE. By Sebastiano Tromp, S.J. Rome: Universitas Gregoriana, 1961. Pp. xi + 585. L. 3000.

CORPUS CHRISTI QUOD EST ECCLESIA III. DE SPIRITU CHRISTI ANIMA. By Sebastiano Tromp, S.J. Rome: Universitas Gregoriana, 1961. Pp. xi + 465. L. 2500.

FERNAND PORTAL (1855-1926), APOSTLE OF UNITY. From the French of Monsieur Portal, by H. Hemmer. Translated and edited by Arthur Macmillan. New York: St. Martin's Press, 1961. Pp. vii + 182. $5.75.

CANONICAL PRECEDENCE. By Paul F. Schreiber. Washington, D. C.: The Catholic University of America Press, 1961. Pp. xvi + 329. $3.00.

RELIGIOUS TELEVISION: WHAT TO DO AND HOW. By Everett C. Parker. New York: Harper & Brothers, 1961. Pp. xi + 244. $4.00.

ALONE WITH GOD: A GUIDE TO THE HERMIT WAY OF LIFE, BASED ON THE TEACHINGS OF BLESSED PAUL GIUSTINIANI. By Dom Jean Leclercq. Translated from the French by Elizabeth McCabe. New York: Farrar, Straus and Cudahy, 1961. Pp. xxvii + 209. $3.95.

SPIRITUAL DIRECTION. By Pascal Parente. New York: St. Paul Publications, 1961. Pp. 158. $3.50.

LEARNING TO SERVE. WITH HANDBOOK FOR LEARNING TO SERVE. By Charles J. Carmody. Milwaukee: The Bruce Publishing Co., 1961. Pp. 144. $1.25.

FIRST AMENDMENT FREEDOMS: PAPAL PRONOUNCEMENTS AND CONCORDAT PRACTICES. A COMPARATIVE STUDY IN AMERICAN LAW AND PUBLIC ECCLESIASTICAL LAW. By William Nessel, O.S.F.S. Washington, D. C.: The Catholic University of America Press, 1961. Pp. xii + 268. $3.00.

LE IDEE DI GIAN GIACOMO ROUSSEAU. By Guiseppe Agostino Roggerone. Milano, Italy: Publicazioni Dell'Istituto Di Filosofia Dell'Universita' Di Genova, 1961. Pp. 511. No price given.

LOVE AND CONTROL: THE CONTEMPORARY PROBLEM. By Leon-Joseph Suenens. Translated by George J. Robinson. Westminster, Md.: The Newman Press, 1961. Pp. 200. $3.25.

SEEDS OF THE KINGDOM: NOTES FROM CONFERENCES, SPIRITUAL DIRECTIONS, MEDITATIONS. By Almire Pichon, S.J., Spiritual Director of St. Thérèse of Lisieux. Edited and translated by Lyle Terhune, T.O.C.D. Westminster, Md.: The Newman Press. Pp. xii + 271. $3.95.

THE POOR OLD LIBERAL ARTS: A PERSONAL MEMOIR OF A LIFETIME IN EDUCATION. By Robert I. Gannon, S.J. New York: Farrar, Straus and Cudahy, 1961. Pp. viii + 207. $4.00.

THE CATHOLIC MOVEMENT OF EMPLOYEES AND MANAGERS: A STUDY OF UNIAPAC. By Joseph B. Gremillion. Rome: Gregorian University Press, 1961. Pp. xii + 217. $5.00.

THE MARIAN FORUM. VOL I. THE PRAISES OF ST. JOSEPH. Edited by Alfred Isacsson, O.Carm. New York: The Scapular Press, 1961. Pp. 94. No price given.

AUTHORIZED ECCLESIASTICAL ACTS. By William J. Tierney. Washington, D. C.: The Catholic University of America Press, 1961. Pp. xii + 228. $3.00.

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